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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE ICON OF THE LIFE-GIVING TRINITY

Painted by St. Andrei Rublyov

1980 THE JOURNAL №. 5 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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EASTER GREETINGS

from His Holiness Patriarch PIMEN of Moscow and All Russia to the Heads of Churches and Religious Associations

In the radiant days of Holy Easter when the whole world, visible and invisible, celebrates in brotherly love and joy, the Saviour's radiant appearance from the Tomb on the third day, we greet you with all our heart:

CHRIST IS RISEN!

Giving thanks to the Lord of Eternity and Giver of Life Who granted us to celebrate once again the great and light-bearing feast of Christ's Resurrection, we with you the plenitude of Paschal Joy, the help of grace in your primatial ministry for the good estate of the Holy Church and the God-protected flock entrusted to you, good health and many years.

May the Divine Light of Christ's Resurrection illumine the path of our service for peace, goodness and justice in the spirit of love and single-mindedness commanded by God.

+PIMEN, Patriarch of Moscow and All Russia

Easter 1980
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent this message of Easter Greetings to the Primates of the Orthodox Churches:

- His Holiness **DIMITRIOS I**, Archbishop of Constantinople the New Rome, Ecumenical Patriarch; Istanbul
- His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria
- His Beatitude **IGNATIOS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
- His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
- His Beatitude **JUSTIN**, Patriarch of All Rumania, Locum Tenens of Caesarea in Capadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **CHRYSOSTOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **THEODOSIUS**, Archbishop of New York, Metropolitan of All America and Canada; New York
His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo
His Eminence **PAUL**, Archbishop of Karelia and All Finland, Kuopio
His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

His Holiness **JOHN PAUL II**; Vatican City
His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
His Beatitude **BASELIUS** Mar **THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam
His Holiness Mar **IAKOVOS IGNATIOS III**, Patriarch of Antioch and All the East; Damascus
His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
His Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis Ababa
His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA; New York
His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
Dr. **MIKKO JUVA**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva
Dr. **G. G. WILLIAMS**, General Secretary of the Conference of European Churches; Geneva
Dr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Easter:

Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
Archbishop **JANIS MATULIS**, of the Evangelical Lutheran Church of Latvia; Riga
Archbishop **EDGAR HARK**, of the Estonian Evangelical Lutheran Church; Tallinn
A. **E. KLIMENKO**, Chairman of the All-Union Council of Evangelical Christian Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. **I. EGOROV**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
L. **S. MIKHAILOV**, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga
M. **I. CHUVANOV**, Chairman of the Moscow Transfiguration Community of Old Believers, Moscow
G. **I. DERYUGIN**, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

Statement of the Holy Synod of the Russian Orthodox Church

March 20, 1980

The Holy Synod at its session under the chairmanship of the PATRIARCH

CONSIDERED: the salvific mission of the Russian Orthodox Church, her inter-Orthodox, ecumenical, and patriotic service and peacemaking at the present time.

RESOLVED: that the following Statement of the Holy Synod on the Principal Questions of the Activities of the Russian Orthodox Church at the Present Time be adopted:

The Holy Synod of the Russian Orthodox Church, fully aware of its commitments before the Holy Church, witnesses to the unremitting loyalty of the Russian Orthodox Church to the faith of the Fathers, to the faith of Orthodoxy, and to our centuries-old Church traditions. The Russian Orthodox Church, throughout her millenary history, has fulfilled sacredly and strictly the God-ordained mission of saving her flock, working zealously for the good of the people in whose midst and history she was destined by the Lord to proclaim the Gospel truth.

We consider it necessary to state today the following:

1. The mission of the Church of God in history is to serve the Economy of Salvation of mankind. The Church has been proclaiming the Good News of Christ the Saviour and fulfilling the pastoral and sacramental guidance of men to salvation along the path to the Kingdom of God from the foundation of the Church on the Day of Pentecost and the descent of the Holy Spirit, and will continue to do so till the Second Coming of the Lord Jesus. And when *there should be time no longer* (Rev. 10.6), the Impartial and Righteous Judge will *render to every man according to his works*, and then in the eschatological fulfilment history will be completed and all shall be subjugated under the foot of Christ, and God shall be all in all, and the Kingdom of God shall reign absolute and there shall be no end to that Kingdom. This is what the Russian Orthodox Church, as a true Church of Christ faithful to her calling, both preaches and lives by. This calling demands from the Russian Orthodox Church selfless and sacrificial service of men and the cause of their salvation; demands from her archpastors and pastors sacrificial love, which is so necessary for the success of their work for

the salvation and the real good of the people of God, and great wisdom to perceive depths of Divine Providence for the world and man.

2. Constituting together with the other Local Orthodox Churches the Universal Church, the Russian Orthodox Church is a concrete revelation and visible manifestation of the Holy, Catholic and Apostolic Church. Possessing the plenitude of the Divinely revealed truths and the grace to accomplish the salvation of her members, the Russian Orthodox Church is, at the same time, fulfilling the sacred duty of maintaining active and communion with other Local Orthodox Churches, which are equal in honour and in equal rights and which comprise the one Body of Christ and one Spirit (cf. Col. 1. 18, Eph. 4. 4). Bilateral dialogues held by the Russian Orthodox Church with non-Orthodox Churches and confessions, differing in their stages of development and intensity, are a concrete expression of the pan-Orthodox Church's concern which at the present time should be manifested in our Holy Russian Orthodox Church in a most active form. We have in mind the dialogues with the Roman Catholic Church, the Ancient Oriental Churches, the Anglican and Old Catholic confessions, the family of the Lutheran Churches. Of great importance both for the present and for the future of Orthodoxy is the engagement of the Local Orthodox Churches, our Church including, in the preparations for the Great and Holy Council of the Eastern Orthodox Churches. We attach primary importance to our fruitful participation in this preparatory process, giving a leading part in this process to the Holy Synod Commission on Christian Unity.

3. *That they all may be one* (In. 17.21) — is the will of our Heavenly Father, and is His commandment to His Church. Church efforts, however intense, can be sufficient, when they are dedicated to bring together the Apostolic heritage dispersed throughout the world, to the union of Christians of different confessions for the joint search of ways leading to doctrinal unity, for the involvement of all those confessing Christ the Saviour in the process of establishing the high ideals of peace and justice in relations among all nations. The work in

enical sphere, its development and ending must also remain in the focus of Church's attention. The theological talks with non-Orthodox Churches, in particular, are being held with the purpose of giving unity. We stress again the importance, for the establishment of unity and peace, of the bilateral theological dialogues conducted on by our Church with the Roman Catholic Church, some Churches of the Anglican Communion, the Evangelical Church in Germany (FRG), the Federation of the Evangelical Churches in the GDR, the Evangelical Lutheran Church of Finland, and several other Churches. We believe it important to continue intensifying these dialogues. We consider it an important and component part of our Church's involvement in the ecumenical movement to develop on a comprehensive basis the fraternal relations between the Russian Orthodox Church and non-Orthodox Churches and religious associations, and national and regional councils of Churches. We consider it necessary to deepen further the participation of the Orthodox Church in the current activities of the World Council of Churches and of the Conference of European Churches.

The patriotic service and peacemaking of the Russian Orthodox Church are inseparable from the other. Throughout her millenary history the Russian Orthodox Church has been sacrificially carrying on an active, patriotic service for the good of our beloved Motherland, for the good of its peoples. And by her archpastors, pastors and laymen, as citizens of the Soviet Union, are actively participating in the intensive process of the development of our socialist society, joining their efforts to the efforts of both religious and non-religious compatriots in order to strengthen peace and justice in relations among nations and in support of the unwavering peace-loving policy of our dear Motherland.

At present we, the children of the Church, are with all the people of the Soviet Union increasingly deep concern because of the intensifying of international tension, particularly in Europe, North America, and the Middle East. The root of this concern goes deep into the well-known process of militarization of Western Europe which has been growing lately, led by the NATO military bloc. The NATO intention to deploy medium-range nuclear missiles in several West European countries has heightened tension in the relations between the capitalist countries of Eastern Europe and the

capitalist countries of Western Europe and North America, and has impeded and even turned back the process of detente in international relations to which, as is known, there can be no alternative. This was followed by the decision of the administration of the President of the USA, J. Carter, to freeze the ratification of the SALT-2 which had been hopefully received by mankind as the first step on the way to the longed-for disarmament.

This process of increasing international tension has been unjustifiably developed in connection with the revolutionary events in Afghanistan. As is widely known, this Islamic republic as a result of the national revolution has taken the road of socio-economic changes and cultural development with the sole aim of promoting the welfare of the wide masses of its population. This circumstance has aroused severe opposition on the part of the feudal lords of Afghanistan, whose attempts to turn back the historic development by force of arms have been generously backed by a number of the conservative regimes of imperialistic states. The Soviet Union since the first day of the independence of Afghanistan (1919) has maintained friendly relations with it. It is only natural, therefore, that the Afghan Government has received the help for which, in compliance with the Soviet-Afghan Agreement on Friendship, Good-Neighbourly Relations and Cooperation and with the UN Charter it has turned to our country repeatedly to ward off the aggression from outside.

We, churchmen, understand and accept the reasons which prompted the Soviet Government to take such a step and we by no means recognize as justifiable the use of the Afghan events by the USA and other countries to forcefully intensify tension in the relations between East and West, between the USSR and some non-European countries.

We strongly denounce the use of the events in Afghanistan as a pretext for the inadmissible campaign against the Olympic Games in Moscow in 1980, the Olympics that are meant to strengthen brotherhood, mutual understanding and peaceful coexistence of all peoples who inhabit the earth. This can be assessed only as an attempt to hamper the process of international detente and cooperation, for which the Olympic Games are conducive. We consider it our urgent task to do whatever we can to stop the movement of humanity along the road leading to the annihilating military catastrophe, turning it instead towards the cherished dwelling-places of peace. Naturally, we take into consideration

the difference between the peace of Christ, which is the fruit of the sacrifice of our Lord (Jn. 16. 33) and which is the dominion of Christ in our hearts (Col. 3. 15) and the justification and sanctification of all the faithful through Jesus Christ, and the peace which is the absence of hostilities in human relations. At the same time we understand the commandment of Christ on peacemaking (Mt. 5. 9) as an unconditional call to all of us Christians to dedicate maximum efforts to strengthen peace, justice and fraternity in relationship of nations.

In this connection we consider it very important that our Church should, by all available means, develop and deepen her peacemaking through bilateral contacts with Orthodox and non-Orthodox Churches and religious associations, with national and regional councils of Churches; and through active participation in the work of the Conference of European Churches, the Christian Peace Conference and the World Council of Churches.

We conclude our present Statement with the words of the great Apostle of the Gentiles, St. Paul, which he addressed to the Thes-

salonians: *Therefore, brethren, stand fast and hold the traditions which ye have been taught whether by word, or our epistle. Now unto the Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.* (2 Thess. 2. 15-17).

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

+ **FILARET, Metropolitan of Kiev and Galicia**

Patriarchal Exarch to the Ukraine

+ **ANTONIY, Metropolitan of Leningrad and Novgorod**

+ **YUVENALIY, Metropolitan of Krutitsy and Kolomoia**

+ **LEONTIY, Archbishop of Orenburg and Buzuluk**

+ **AGAFANGEL, Bishop of Vinnitsa and Bratslav**

+ **ISIDOR, Bishop of Arkhangelsk and Kholmogory**

+ **ALEKSIY, Metropolitan of Tallinn and Estonia**

Chancellor of the Moscow Patriarchate

Decisions of the Holy Synod

At its session on January 28, 1980, the Holy Synod, chaired by the **PATRIARCH**,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation received from His Eminence Archbishop Paul of Karelia and All Finland to send representatives of the Moscow Patriarchate theological schools to the regional congress devoted to the Syndesmos Conference "Witness and Service".

RESOLVED: that the following Moscow Patriarchate delegates be sent to attend the congress which will take place from March 1 to 2, 1980:

(a) Archimandrite Avgustin Nikitin, lecturer at the Leningrad Theological Academy;

(b) Hieromonk Markell Vetrov, helper to the Assistant Rector of the Leningrad Theological Academy;

(c) Archpriest Leonid Nedaikhebov, teacher at the Odessa Theological Seminary;

(d) Hieromonk Kliment Kapalin, lecturer at the Moscow Theological Academy;

(e) Father Stefan Zhila, teacher at the Moscow Theological Seminary;

(f) Hieromonk Pavel Ponomarev, student at the Moscow Theological Academy;

(g) Dmitriy Mokrinov, student at the Leningrad Theological Academy;

(h) Mikhail Kanter, student at the Leningrad Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meetings to take place in 1980 between representatives of the Russian Orthodox Church and Pax Christi International.

RESOLVED: that the three following measures to be carried out within the current year by the representative of the Russian Orthodox Church and Pax Christi International be approved:

(a) Theological Consultation on "Theology of Peace" at the Moscow Theological Academy from March 19 to 21;

(b) Theological Consultation on "The Right of Man in Different Theological and Philosophical Traditions" in Candia, Italy, from June 1 to 10;

(c) The 4th conversations between representatives of the Russian Orthodox Church and Pax Christi International in Moscow from October 1 to 5.

its session on February 12, 1980, the Holy Synod, chaired by the PATRIARCH, CONSIDERED: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation received from Bishop Robert Runcie of St. Albans, elected Archbishop of Canterbury, to the Russian Orthodox Church to send representatives to his enthronization which will take place in London on March 24-26, 1980.

RESOLVED: (1) that the invitation be accepted with gratitude;

(2) that the delegation from the Moscow Patriarchate to the enthronization of the Archbishop of Canterbury be composed of the following: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations (head of the delegation);

Metropolitan Filaret of Minsk and Byelorussian Patriarchal Exarch to Western Europe; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

At its session on March 20, 1980, the Holy Synod, chaired by the PATRIARCH,

CONSIDERED: the salvific mission of the Russian Orthodox Church and her inter-Orthodox, ecumenical and patriotic service and peacemaking.

RESOLVED: that the Statement of the Holy Synod on the Principal Questions of the Activities of the Russian Orthodox Church Today be adopted (published above).

CONSIDERED: the invitation to attend the enthronization of His Grace Dr. Robert Runcie, Archbishop of Canterbury.

RESOLVED: that the decision of the Holy Synod of February 12, 1980, be rescinded and that Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, be sent to attend the enthronization of His Grace Dr. Robert Runcie, Archbishop of Canterbury.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the work of the CEC Presidium and Advisory Committee which took place in Salzburg, Austria, March 5-8, 1980.

RESOLVED: (1) that the position of the Russian Orthodox representatives at the said meeting be maintained;

(2) that the researches of the two CEC working groups "Ecumenism in Europe" and "Peace in Europe" be considered useful;

(3) that the 4th Post-Helsinki Consultation of the CEC on "The Task of the Churches in Europe

in the Building up of Confidence Among Signatory States", planned for the end of May, 1980 in Madrid, be welcomed;

(4) that the re-election of His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC, as Vice-Chairman of the Presidium and Advisory Committee of the CEC until its 9th General Assembly be acknowledged with satisfaction;

(5) that the Message addressed to the Christians of Europe adopted by the CEC Presidium and Advisory Committee at its meeting in Salzburg be recognized as useful and be brought to the attention of the faithful of the Russian Orthodox Church through the organs of the Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the affairs of the Pensions Committee of the Holy Synod.

RESOLVED: (1) that the work of the Pensions Committee of the Holy Synod be approved;

(2) that gratitude be expressed to His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, for supervising generally the work of the Pensions Committee in compliance with the decision of the Holy Synod of March 17, 1970, as well as to the chairman, members and executive secretary of the Pensions Committee for their labour.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation received from His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, to attend the celebrations of the 10th anniversary of the autonomy of the Japanese Orthodox Church which will take place in May 1980.

RESOLVED: (1) that the invitation be accepted with gratitude;

(2) that the delegation from the Russian Orthodox Church to attend the celebrations of the 10th anniversary of the autonomy of the Japanese Orthodox Church be composed of:

(a) Metropolitan Sergiy of Odessa and Kherson (head of the delegation);

(b) Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the pilgrimage to be made to Jerusalem and the Holy Land by a group from the Russian Orthodox Church for the Feast of the Holy Trinity.

RESOLVED: that the following be sent on the pilgrimage to Jerusalem and the Holy Land from the Russian Orthodox Church:

(a) Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe (to lead the group);

(b) Archbishop Gedeon of Novosibirsk and Barnaul;

(c) Archimandrite Georgiy Gryaznov, helper to the Assistant Rector of the Moscow Theological Academy;

(d) Archpriest Mikhail Buglakov, of the Minsk Diocese;

(e) Archpriest Mikhail Turchin, a staff member of the DECR;

(f) Father Aleksandr Postnikov, of the Kursk Diocese;

(g) Deacon Leonid Bozhko, of the Minsk Diocese;

(h) A. I. Chizhov, lecturer at the Leningrad Theological Academy;

(i) Yu. A. Muryshkin, a staff member of the office of the Trinity-St. Sergiy Lavra;

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meeting of the Executive Committee of the Ecumenical Youth Council in Europe which took place at the Trinity-St. Sergiy Lavra, Zagorsk, from January 26 to 30, 1980.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church in the meeting of representatives from the Churches in the socialist countries of Europe and the leaders of the World Council of Churches which took place in Budapest, Hungary, on January 28-31, 1980.

RESOLVED: (1) that satisfaction be expressed with the participation of the delegation of the Russian Orthodox Church, headed by His Eminence Metropolitan Yuvenaliy, in the said meeting;

(2) that the position of the representatives of the Russian Orthodox Church at the meeting be approved;

(3) that hope be expressed that the said meeting will serve to develop inter-Christian contacts and strengthen ecumenical ties;

(4) that gratitude be expressed to the Ecumenical Council of Churches of Hungary and its chairman, Bishop Dr. Tibor Barthá, for the brotherly hospitality and attention accorded the delegation of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Central and South American Exarchate.

RESOLVED: (1) that His Grace Archbishop of Argentina and South America be relieved of his duties as administrator of the Diocese of Argentina and South America and as the Patriarchal Exarch to Central and South America, upon the expiration of the term of his office and granted two-months leave, after which his next designation be considered;

(2) that Archpriest Rostislav Shvets, of the Argentine Diocese, after being professed and raised to the rank of archimandrite, be consecrated Bishop of Argentina and South America, and appointed Patriarchal Exarch to Central and South America, the consecration to take place in Moscow.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church in the forthcoming World Conference of the World Council of Churches Commission "World Mission and Evangelism" on the theme "Thy Kingdom Come", which is sponsored by the World Council of Churches in Melbourne, Australia, from May 12 to May 25, 1980.

RESOLVED: that the following delegates of the Russian Orthodox Church be appointed to attend the World Conference of the WCC Commission "World Mission and Evangelism":

(a) Metropolitan Antoniy of Leningrad and Novgorod (head of the delegation);

(b) Archbishop Makariy of Uman;

(c) Archpriest Nikolai Gundyaev, professor of the Leningrad Theological Academy;

(d) Archimandrite Avgustin Nikitin, lecturer of the Leningrad Theological Academy;

(e) Hieromonk Feofan Galinsky, lecturer at the Leningrad Theological Academy;

(f) V. P. Ovsyannikov, an editor of *The Journal of the Moscow Patriarchate*;

(g) S. P. Rasskazovsky, a student at the Leningrad Theological Academy;

(h) N. S. Bobrova.

CONSIDERED: the summoning of hierarchs to attend the 1980 summer session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to attend the summer session of the Holy Synod:

(a) Metropolitan Sergiy of Odessa and Kherson;

(b) Metropolitan Filaret of Minsk and Byelorussia;

(c) Archbishop Gleb of Orel and Bryansk. At its session on March 27, 1980, the Holy Synod, chaired by the PATRIARCH,

CONSIDERED: the hierarchs that were summoned for the 1980 summer session of the Holy Synod.

SOLVED: that the earlier decision be rescinded and instead of His Eminence Metropolitan of Odessa and Kherson, who must remain in the bounds of his diocese during the 1980

Olympic Games, His Eminence Metropolitan Nikolai of Lvov and Ternopol be summoned for the 1980 summer session of the Holy Synod.

+**PIMEN**, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+**FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+**ANTONIY**, Metropolitan of Leningrad and Novgorod

+**YUVENALIY**, Metropolitan of Krutitsy and Kolomna

+**LEONTIY**, Archbishop of Orenburg and Buzuluk

+**AGAFANGEL**, Bishop of Vinnitsa and Bratslav

+**ISIDOR**, Bishop of Arkhangelsk and Kholmogory

+**ALEKSIY**, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

ECCLESIASTICAL LEADERS AWARDED

By the ukases of His Holiness Patriarch **PIMEN** of Moscow and All Russia the following dignitaries were awarded:

The Order of St. Sergiy of Radonezh, 1st Class

Archbishop **VLADIMIR** of Dmitrov, Rector of the Moscow Theological Academy and Seminary—November 1, 1979;

Metropolitan **SERGIY** of Odessa and Kherson—December 10, 1979.

The Order of St. Vladimir, 2nd Class

Archbishop **GERMOGEN** of Krasnodar and the Kuban (†January 27, 1980), in connection with his 50th birthday—October 10, 1979;

Archbishop **ANTONIY** of Chernigov and Nezhin, in connection with the 15th anniversary of his hierarchal service—February 12, 1980.

The Order of St. Sergiy of Radonezh, 2nd Class

Bishop **NIKOLAI** of Mozhaisk, Vicar of the Moscow Diocese—August 31, 1979;

Archbishop **ALEKSIY** (van der Mensbrugghe), formerly of Düsseldorf—November 1, 1979;

Archbishop **VLADIMIR** of Vladimir and Suzdal, in connection with his 50th birthday—November 20, 1979;

Archbishop **GEDEON** of Novosibirsk and Barnaul, in connection with his 50th birthday—November 20, 1979;

Archimandrite **IERONIM** Zinoviev, Father Superior of the Trinity-St. Sergiy Lavra—January 9, 1980;

Archbishop **ALEKSIY** of Kalinin and Kashin, in connection with his 50th birthday—January 11, 1980;

USPENSKY, Nikolai Dmitrievich, Honoured Professor of the Leningrad Theological Academy and Seminary, in connection with his 80th birthday—January 20, 1980;

Protopresbyter **Vitaliy BOROVOL**, representative of the Russian Orthodox Church at the World Council of Churches—the Holy Easter of 1980;

Metropolitan **IOANN** of Pskov and Porkhov, in connection with the 100th anniversary of the death of St. Iona, the Miracle Worker of the Pskov-Pechery Monastery—April 11, 1980;

Archbishop **PLATON**, the former exarch to Central and South America—May 7, 1980;

Archbishop **NIKOLAI** of Perm and Solikamsk, in connection with the 65th anniversary of his service in Holy Orders—May 8, 1980.

The Order of St. Sergiy of Radonezh, 3rd Class

Bishop **YUVENALIY** of Voronezh and Lipetsk, in connection with his 50th birthday—November 20, 1979;

Archbishop **FEODOSIY** of Smolensk and Vyazma—January 11, 1980;

Archimandrite **POLIKARP** Guts, Father Superior of the Dormition Monastery in Odessa—February 14, 1980;

Hegumenia **NATALIA**, Mother Superior of the Korets Convent of the Holy Trinity—March 3, 1980;

Bishop **AMVROSIY** of Ivanovo and Kineshma, in connection with his 50th birthday—March 11, 1980;

Bishop **SERAFIM** of Alma-Ata and Kazakhstan, in connection with his 55th birthday—March 12, 1980;

Archimandrite **Nikolai SHKRUMKO**, Head of the Russian Orthodox Mission in Jerusalem—the Holy Easter, 1980;

Archimandrite **Nikita YAKEROVICH**, Dean of the Church-Podvorye of St. Nicholas of the Russian Orthodox Church in Sofia—the Holy Easter, 1980;

Archpriest **Arkadiy TYSHCHUK**, dean of the Representation of His Holiness Patriarch Pimen of Moscow and All Russia in New York—the Holy Easter, 1980;

Archimandrite **GAVRIIL**, father superior of the Pskov-Pechery Monastery—April 11, 1980;

Archimandrite **Ioann KRESTIANKIN**, in connection with his 70th birthday—April 11, 1980.

Bishop **MELITON** of Tikhvin, Vicar of the Leningrad Diocese, elevated to the dignity of archbishop with the right to wear the cross on his epanokamelaukion in connection with the 10th anniversary of his hierarchical service—April 19, 1980.

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On Holy Easter, 1980, His Holiness Patriarch Pimen of Moscow and All Russia presented awards to numerous clerics and staff members of the departments of the Moscow Patriarchate.

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Services Conducted by His Holiness Patriarch PIMEN

MARCH

March 2 (February 18), the 2nd day in Lent, His Holiness Patriarch Pimen celebrated Divine Liturgy together with Archbishop Serapion of Irkutsk and Chita in the Patriarchal Cathedral of the Epiphany. On the eve, His Holiness attended All-Night Vigil in the same cathedral.

March 9 (February 25), March 16 (March 3), March 23 (10), the 3rd, the 4th and the 5th Sundays in Lent, Patriarch Pimen celebrated Divine Liturgy and officiated at All-Night Vigil on the eve in the Patriarchal Cathedral.

March 20 (7), the Feast of the Annunciation of the Mother of God "Warrantress of the Sinful", Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Moscow Church of St. Nicholas in Khamovniki, where there is a deeply revered Icon of the Mother of God "Warrantress of the Sinful". On the eve, His Holiness read the 1st Penitential Canon of St. Andrew the Apostle (Stasis of St. Mary of Egypt) in the Patriarchal Cathedral.

March 29 (16), Lazarus Saturday, the commemoration of the Raising of the Righteous Lazarus, Patriarch Pimen attended Divine Liturgy and, on the eve, attended Vespers in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. **March 30 (17)**, the 6th Sunday in Lent, the Feast of the Entry of Our Lord into Jerusalem (Palm Sunday), His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral.

On **March 31 (18)**, Holy Monday, Patriarch Pimen attended the Liturgy of the Presanctified Gifts in the domestic chapel at the Patriarchate.

APRIL

On **April 1 (March 19)**, Holy Tuesday, His Holiness Patriarch Pimen attended the Liturgy of the Presanctified Gifts and, on the eve, the Vespers in the domestic chapel at the Patriarchate.

On **April 2 (March 20)**, Holy Wednesday, Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Patriarchal Cathedral and, on the eve, His Holiness attended Vespers in the domestic chapel at the Patriarchate.

On **April 3 (March 21)**, Maundy Thursday, His Holiness Patriarch Pimen celebrated Divine Liturgy, and afterwards led the Commemoration of the Washing of Feet in the Patriarchal Cathedral of the Epiphany.

On **April 4 (March 22)**, Good Friday, His Holiness the Patriarch conducted the Office of the Bearing Forth of the Epitaphion in the Patriarchal Cathedral.

On the eve, His Holiness read the Twelve Gospels of the Passion of Our Lord Jesus Christ in the same cathedral.

On **April 5 (March 23)**, Holy Saturday, Patriarch Pimen celebrated Divine Liturgy and, on the eve, led the Office of the Burial of the Epitaphion.

In the morning of **April 6 (March 24)**, the Feast of Christ's Resurrection, His Holiness conducted Paschal Matins and celebrated Divine Liturgy in the Patriarchal Cathedral.

In Holy Commemoration of St. Meletiy of Kharkov

On February 3, 1980, the Sunday of the Prodigal Son, on the eve of the Feast of St. Meletiy the Archbishop of Kharkov*, before early Divine Liturgy, Archbishop Nikodim of Kharkov and Bogodukhov assisted by the cathedral clergy and Archpriest Nikolai Kukharuk, Secretary of the Diocesan Administration, consecrated the altar in the ground floor chapel of the Kharkov Cathedral Church of the Annunciation to St. Meletiy of Kharkov, the newly-canonized servant of God.

This is the first church to be dedicated to St. Meletiy.

The parishioners prayerfully participated in the consecration of the new altar.

It was a joyful and touching moment

* St. Meletiy is commemorated twice a year: on February 12 and 28, Old Style (February 29 on leap years).

when, before translating the holy relics of Vladyka Nikodim, for the first time, a candle and an icon-lamp in the sanctuary and then going out of the sanctuary distributed among the worshippers burning candles symbolizing indefatigable and ardent prayer for God's saint, Meletiy, for all.

Immediately after the consecration of the altar, Divine Liturgy was celebrated on the new altar. A thanksgiving moleben was followed by a prayer offered up to St. Meletiy.

After "Many Years" was sung, Archbishop Nikodim preached a homily on the lofty significance of the consecration of an altar, for upon it is offered the Holy Bloodless Sacrifice in commemoration of the Redemptive Sacrifice of our Lord Jesus Christ for the redemption of the living and future generations—all and for all".

* * *



The festal moleben at the shrine of St. Meletiy of Kharkov in the Kharkov cathedral church
February 28, 1980



Archbishop Nikodim of Kharkov and Bogodukhov blessing the antimensia in the new Chapel of St. Meletiy of Kharkov, February 3, 1980

On February 24, the eve of the Feast of St. Meletiy and of the new patronal feast, Archbishop Nikodim, Archbishop Leontiy of Simferopol and the Crimea, and Archbishop Antoni of Chernigov and Nezhin, assisted by the local clergy officiated at All-Night Vigil and men read the Acatistos to St. Meletiy at the shrine with his holy relics. The archpastors anointed the worshippers with holy oil.

On February 25, Monday of the 2nd week in Lent, the Feast of our Russian saints—Aleksiy of Moscow and Meletiy of Kharkov—the Liturgy of the Resanctified Gifts was celebrated at 8 a. m. in the Chapel of St. Meletiy and at 10, by Their Graces the hierarchs, assisted by the local clergy and priests from other parishes, on the main altar of the cathedral.

Father Andrei Polikopa delivered a sermon on the unity of the Church Militant and the Church Triumphant and on the acts of prayer of the holy saints

of God with whom the Church Triumphant is replenished through grace and the Church Militant is sanctified.

A festal moleben was held before the shrine of St. Meletiy. Then “Many Years” was sung.

The choir led by Archpriest Antoni Tsololo sang throughout the divine service.

Archbishop Nikodim sincerely thanked Archbishop Leontiy and Archbishop Antoni who had come to honour the memory of St. Meletiy, and wished all the worshippers God’s help of grace through St. Meletiy’s prayers. Vladyka Nikodim concluded his address with the words: “Our father St. Meletiy! Pray the Merciful God to grant our Motherland prosperity, the entire world—longed-for peace, the Churches—singlemindedness, and your flock—ardent love for the Lord and people.”

Father PETR VASILASHKU

For the Reorganization of the Precentorial Courses at the Leningrad Theological Academy and Seminary

The start of the 1979/80 academic year at the Leningrad Theological Academy and Seminary was marked by an event which will undoubtedly enhance the future of these theological schools: the reorganized Precentorial Courses will function regularly.

In order to shed greater light on the importance and the need for the rebirth of educational institutions of this type in the Russian Orthodox Church, a few words are in order about the training of precentors in our country and problems pertaining to church singing and significance in the worship services of the Russian Orthodox Church in particular.

Singing has always been given prominence in Christian worship. The numerous works of early hymnography—stichera, troparia, kontakia, and acathistoi set to music reveal to worshippers Church dogmas, glorify God's majesty and goodness and explain the significance of the event being celebrated.

Church singing in the Russian Orthodox Church includes both simple melodies in different tones and sophisticated musical constructions. Such old chants as Znamenny, Kievan and Greek have entered the treasure-store of Russian choral culture. These chants, together with works of the comparatively recent period, such as those of N. Chesnokov, S. Rakhmaninov, P. Chaikovsky and other composers impart an inimitable colourfulness to Russian Orthodox worship. The legacy of the ecclesiastical music of the Russian Church has become part of the treasure-house of world culture: melodies based on old chants, such as S. Rakhmaninov's "All-Night Vigil" and P. Chaikovsky's "Liturgy" are performed not only in our country but abroad as well.

Old chants and octoechos are the focus of works by many composers and precentors of church choirs in our coun-

try, such as A. Kastalsky, S. Smolensky, P. Chesnokov, A. Azeyev, and others. They did not confine themselves to theoretical research, however, which was more important, as P. Chaikovsky wrote, "they tried to return to the Church the type of liturgical singing which was a part of her precious heritage from olden times" (quoted in A. Preobrazhensky, *Ocherk istorii tselokovnogo penia v Rossii* [An Essay on the History of Church Singing in Russia]).

Restoring and recreating old church singing in Orthodox churches, however, is closely bound up with the problem of preserving chants already existing in liturgical practice and tones from octoechos from various distortions and later admixtures of local traditions which do not always accord with the spirit and tradition of Russian Orthodox worship.

Attempts have been made in this connection to change the situation; specifically, various hymnals have been published, featuring ecclesiastical chants such as the Znamenny and a collection of canticles, of the Kiev-Pechora Lavra, the Valaam Monastery, etc.

The works of editing and systematizing church singing in Russia was undertaken by different choral societies and individual precentors and composers. It was with this end in view that congresses of composers of religious music, teachers of singing and precentors began to be convened.

The first such congress was held in Moscow from June 17 to 21, 1908. Appearing on the list of congress participants were the names of many prominent composers and precentors who had been working in the field of church singing, such as A. Arkhangel'sky, A. Stavrovsky, E. Vitoshinsky, A. Molodtsov, A. Kastalsky, S. Smolensky, L. Sililiev, A. Nikolsky, Archpriest Dimitriy Allemanov, A. Karasev, and many others.



Archbishop Kirill of Vyborg with the lecturers and students of the Precentorial Courses

The First All-Russia Congress of precentors of Church Choirs and Experts in Church Singing was rather impressive both in the number of persons attending (200) and in the participants' competency in the field of choral singing.

Of great interest in this regard are the reports made at the congress which give a precise overview of the state of church singing in Russia in the late 19th century in general and of the training of precentors in particular. (see *Works of the First All-Russia Congress of Precentors of Church Choirs and Experts in Church Singing*, June 17-21, 1908. Moscow, Society of Mutual Assistance of Precentors of Church Choirs Publishing House).

The aforementioned source contains statements by A. Nikolsky, who discussed the difficulties encountered in creating choral and precentorial schools in Russia at the turn of the century. He noted that the problem of training precentors was particularly critical due to the almost complete absence of music pedagogical schools in Russia where a precentor could study. Conservatoires and music schools in general did not include church singing in their curriculum.

The precentorial courses of the Court Capella, A. Nikolsky continued, which had trained conductors for

church choirs for almost a century, were discontinued for unknown reasons in 1907.

The Moscow Synodal School of Church Singing only trained former members of its own choir, graduating no more than 5 precentors a year. Although according to its rules it had the right to admit unaffiliated students, for various reasons it was unable to organize this institution on a solid footing.

Private initiatives to set up precentorial courses encountered usually great financial difficulties and were far from sufficient in meeting the requirements of this task.

The short courses, opened here and there, were, for the same reason, deprived of the possibility of setting up the work on a larger scale than was necessary for the modest needs of village and small urban choirs.

In short, a precentor had no place to study, or at least no institution in which he could train for his profession according to a syllabus fully in accord with all the peculiarities of church singing.

A. Nikolsky goes on to say that studying at institutions which provided a general musical education as well as at the few precentorial courses that did exist at that time in Russia was an impossibility for the overwhelming

majority of precentors either because of the unbelievable distances or because of the high cost of living in big cities, or because of poverty in general (see *Works of the First All-Russia Congress of Precentors...*, p. 10).

For this reason the First Congress of Precentors adopted the following resolution: "After an exchange of views on ways of advancing knowledge among both theoreticians of ecclesiastical music and active members of church choirs, the congress has come to the conclusion that the institution of special schools alone, as the nursery for musical knowledge in all aspects of church singing, can be espoused as a reliable means for solving this problem" (*ibid.*, p. 75).

One such school was founded in Novgorod through the efforts of His Grace Archbishop Arseniy of Novgorod, who proved himself a zealous champion of enlightening his flock in religious music. With his blessing, a congress of precentors and singing teachers, which tackled problems pertaining to church singing, was held in Novgorod. The congress edited and systematized the octoechos extant in the diocese and recommended that it be performed during divine service.

After the restoration of the canonical patriarchal administration in the Russian Orthodox Church, the question of church singing was discussed anew at the highest level.

It is appropriate here to recall the speech His Holiness Patriarch Aleksiy of Moscow and All Russia made at the Moscow Theological Academy on April 18, 1948. He said, among other things, the following:

"In a church of God, in this house of prayer, everything—the iconography, the reading, the singing—everything must serve one goal: the awakening and maintaining of a prayerful spirit and the edification and strengthening of faith. Everything here must breathe of veneration, elevated feeling and spiritual beauty, and must move the soul, edify it and raise it towards Heaven. This applies to church singing in particular, since singing is one of the most important means of spiritually influencing the worshippers in churches... Church singing consists

of prayers. Therefore it hardly needs explaining why it is imperative to make every effort to see that church singing fully lives up to its importance in Orthodox worship" (*JMP*, 1948, No. 7).

His Holiness Patriarch Aleksiy also discussed the hymnists of the Eastern Church, noting that our Russian Church has received a rich heritage from its forebears:

"The old ecclesiastical chants are the finest expression of religious sentiments... It is greatly to be regretted that at the present almost all of this is lost... The stirring ecclesiastical chants of old—the Znamenny, Greek, Bulgarian and Kievan and even those adapted by fine composers of the recent past—are almost all forgotten. In our church one often hears music to which completely different words could be written, as the words which are sung do not correspond to the music... of the aforementioned," His Holiness Patriarch Aleksiy continued, "bespeaking the fact that we must pay extremely close attention to singing in our churches, that we do not have the right to ignore the needs of the faithful, and must see that the singing corresponds to its goal..." (*ibid.*, pp. 7-8).

Realizing that the work of studying and preserving the legacy of church singing must proceed not haphazardly but in definite centres and under supervision and guidance of Church leadership, the Supreme Authority of the Russian Orthodox Church took a decision on March 27, 1967, on the organization of precentorial courses in the theological schools of Moscow, Leningrad and Odessa.

"The three-year scholastic syllabus worked out for them includes the following subjects: conducting, theory of harmony, solfeggio, choral arrangement, voice training, piano, sacred reading, arrangement, history of church singing and violin (optional). Final examination on September 1, 1969, tuition in the precentorship began at the theological schools" (*JMP*, 1979, No. 8, p. 22).

The appearance of precentorial courses in theological schools was further proof of the constant concern of the Supreme Authority of the Russian Orthodox Church for church singing and

the training of musically educated persons ready to assist in the organization of choirs in their parishes. Mention should also be made of the fact that the precentorial courses have generated the young students' interest in old Russian singing.

With the blessing of His Holiness Patriarch Pimen recordings were made of old Russian chants performed by the primary choirs in the Kievan, Znamenny and other chants. The solemn intonation of the old melodies resounds in recent years in the churches of Moscow, Leningrad and other Russian cities.

Like His Holiness Patriarch Aleksiy, of blessed memory, His Holiness Patriarch Pimen of Moscow and All Russia, who is well versed in church singing, continues to take an active part in the work of enlightening his flock in religious music. His Holiness has on a number of occasions been present at the final examinations of the precentorial courses at the Moscow theological schools and has always given teachers and students practical advice in mastering music disciplines and spoken of the aims of the practical work of church precentors.

His Holiness Patriarch Pimen instructed that the work of training church precentors be continued.

In 1978, the Leningrad theological schools came forward with the initiative to reorganize the precentorial courses. They proposed providing an opportunity to men and women who are not enrolled in the theological academy or seminary, but who wish to become church precentors, to obtain the necessary religious musical education.

This initiative was blessed by Metropolitan Nikodim of Leningrad and Novgorod, of eternal memory, and the chairman of the Education Committee of the Holy Synod, His Eminence Metropolitan Aleksiy of Tallinn and Estonia.

The leadership of the Leningrad theological schools received permission from the Education Committee of the Holy Synod to carry out the preparatory work, which included drawing up a new syllabi, hiring qualified instructors and deciding a large number of administrative problems.

Consideration was given to the founding of a school which would be a true embodiment of the wishes of the precentors of Old Russia: a school with free tuition and accessible to all who desire to serve the Lord as a church precentor; a school in which the future conductors of church choirs would receive the knowledge they need to successfully fulfil the obediences placed upon them by the Church.

His Holiness Patriarch Pimen and the Holy Synod at its session on July 25, 1979, endorsed the pertaining decision of the Education Committee, and entrance examinations were held at the reorganized precentorial courses. The same requirements were made of the examinees that are made of those applying for admission to the theological seminary. In addition, particular attention was paid to their musical abilities.

On September 1, 1979, the Leningrad theological schools opened their doors wide to welcome the first students of the reorganized precentorial courses.

At present there are about twenty of them—young men and women who have come to the city on the Neva from all parts of the country to receive a religious musical education and become qualified precentors of the Russian Orthodox Church. And not only of the Russian Church. Here, at this school, young believers from other countries and Sister Churches will be able to learn about Russian church singing. Right now students from Finland and Argentina are enrolled in the precentorial courses.

May this fine project, through the prayers and intercession of the Orthodox Prince St. Aleksandr Nevsky, Patron of the Russian North, and the blessing and prayers of His Holiness Patriarch Pimen of Moscow and All Russia and His Eminence Metropolitan Antony of Leningrad and Novgorod, and through the diligence of the instructors and students, grow from "strength to strength" preserving and developing the finest choral traditions of our Holy Russian Orthodox Church for many years to come.

Archbishop KIRILL of Vyborg, Rector of the Leningrad Theological Academy and Seminary

His Grace GERMOKEN, Archbishop of Krasnodar and the Kuban



Archbishop Germogen of Krasnodar and the Kuban (secular name Grigoriy Vasilievich Orekhov) passed away on January 27, 1980.

He was born on December 23, 1929, in the village of Popovka, Khvalyn District, Saratov Region, into a family of a worker.

He began his pastoral service in 1944 in the Church of the Nativity of the Blessed Virgin in the town of Baku (Stavropol Diocese). In 1952, he completed his studies in the Stavropol Theological Seminary and in 1956, he graduated from the Leningrad Theological Academy with the Candidate of Theology degree for his thesis: "The Ideal of the Religio-Ethical Life of the Jewish People as Depicted in the Edifying Books of the Bible and Its Application in the Life of the Jews".

From 1956 to 1962, he taught at the Stavropol and later the Volyn theological seminaries.

Archbishop Nikodim of Yaroslavl and Rostov (later—Metropolitan of Lenin-

grad and Novgorod; †September 1978) ordained him deacon on May 1963, and presbyter in July of the same year, to serve in the Church of the Deposition of the Robe of the Most Holy of God in the village of Krest, Yaroslavl District. Having taken monastic vows with the name Germogen, he became, that year, dean of the Church of the Protecting Veil of the Most Holy Mother of God in Pereslavl-Zalesky and superintendent dean of the Pereslavl-Zalesky Deanery of the Yaroslavl Diocese.

On January 20, 1964, Hieromonk Germogen was appointed Deputy Hieromonk of the Russian Orthodox Mission in Jerusalem and was raised to the rank of hegumen, and on December 19, 1964, he was made head of the mission. On February 25, 1965, he was raised to the rank of archimandrite.

On December 25, 1966, Archimandrite Germogen was consecrated Bishop of Podolsk and appointed representative of the Russian Orthodox Church to the Beatitude the Patriarch of Antioch and All the East. From 1969, he was representative of the Russian Orthodox Church to the World Council of Churches in Geneva.

From June 25, 1971, Bishop Germogen was appointed to the Vilna See, from August 25, 1972—to the Krasnodar See, from April 19, 1978—to the Krasnodar See. From January 29, 1977, to September 2, 1977, he was the acting chairman of the Economics Management of the Moscow Patriarchate.

On September 9, 1977, His Holiness Patriarch Pimen elevated him to the dignity of archbishop.

On January 24, 1980, Archbishop Germogen left for Moscow on ecclesiastical affairs. He suddenly fell ill and passed away to the place of eternal repose.

All those who knew Vladyka Germogen will have fond memories of His kindness, affability, simple and sympathetic attitude to others, com-

pastors and congregation and fearless preaching of the Word of God on him the love and gratitude of his people.

From the days of his childhood the Vladyka lived with faith in God and His Divine Providence for man, with hope in God's help and adoration for Him. The Lord called him to episcopal ministry, when he was fulfilling his obedience in Jerusalem, in the Holy Land. There he gathered a good harvest in the field of inter-Church activities.

For his zealous services of Christ's Church, Vladyka Germogen was honoured with numerous awards by the Mother Church and by the Churches of the East. He also took active part in the work of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries. He was a board member of the USSR-Cyprus Friendship Society.

He celebrated his 50th birthday a month before his death. During the Divine service in the Cathedral Church of St. Catherine in Krasnodar he received from the hands of his friends, — Archbishop Gedeon of Novosibirsk and Barnaul and Bishop Antoni of Stavropol and Baku—who had come to share in the joy of the occasion, the Order of St. Vladimir, 2nd Class, awarded to him by His Holiness Patriarch Pimen, and the congratulatory address from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, which stressed his beneficial ecumenical, peacemaking and patriotic activities.

Receiving the high award, Vladyka Germogen asked the hierarchs concelebrating with him to assure His Holiness Patriarch Pimen and the Holy Synod of his beloved Church, that he would continue to devote himself entirely to Christ's cause of serving to establish peace. But God saw fit to call the soul of His devoted servant to heavenly mansions.

With the blessing of His Holiness Patriarch Pimen, the body of the deceased was laid out in the Patriarchal Cathedral of the Epiphany, where Metropolitan Aleksiy of Tallinn and Estonia and Archbishop Gedeon of Novosibirsk and Barnaul assisted by the

cathedral clergy conducted the Paras-tasis. The litanies for the dead and the Holy Gospel were read the whole night through.

On January 29, Divine Liturgy was conducted by Metropolitan Aleksiy.

His Holiness Patriarch Pimen arrived at the cathedral and blessed the departed on *the way of all the earth*.

The funeral service was conducted by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Vladimir of Dmitrov, Archbishop Gedeon of Novosibirsk and Barnaul, Archbishop Khrizostom of Kursk and Belgorod, Bishop Iov of Zaisk, Bishop Antoni of Stavropol and Baku with the participation of numerous clerics from the dioceses where Vladyka Germogen had ministered. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, attended the service.

The oration was delivered by Metropolitan Aleksiy. On behalf of His Holiness Patriarch Pimen, he expressed condolences to the clergy and laity of the Krasnodar Diocese in connection with the sudden death of Archbishop Germogen. With profound sorrow Vladyka Aleksiy said that the death of Archbishop Germogen was a great loss not only for the Krasnodar Diocese, but for the whole Russian Orthodox Church as well.

The choir of the Patriarchal Cathedral and the students' choir of the Moscow theological schools under the direction of the precentor, Archpriest Zotik Yakimchuk, sang during the funeral service.

To the singing of the hirmoi from the Great Canon "Helper and Protector..." the coffin was borne round the cathedral.

At the Perlovka Cemetery, near Moscow, Archbishop Gedeon said the Lity for the Dead in the presence of the hierarchs, clerics and laymen and committed the body of the departed brother to the earth. Archbishop Germogen was buried near the grave of his father.

May the Lord repose the soul of the deceased archpastor in the heavenly mansions.

Archpriest NIKOLAI GETMAN,
Secretary of the Krasnodar
Diocesan Administration

Kiev Diocese

On July 13, 1979, the Synaxis of the Twelve Apostles and the canonization of St. Sofroniy the Bishop of Irkutsk, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Krasnogorsk Convent of the Protecting Veil, Zolotonosha District, Cherkassy Region, on the occasion of the patronal feast of the convent's Cathedral of St. Sofroniy. After the procession round the church, Vladyka Filaret warmly greeted the mother superior, Hegumenia Ilaria, the nuns and worshippers.

On July 15, the 5th Sunday after Pentecost, Metropolitan Filaret, Bishop German of Tula and Belev, and Bishop (now archbishop) Makariy of Uman, assisted by the cathedral clergy, concelebrated Divine Liturgy in the Cathedral Church of St. Vladimir in Kiev.

The delegation from the Evangelical Lutheran Church of Finland attended the Liturgy. Following the Liturgy, Metropolitan Filaret and the head of the delegation, Dr. Mikko Juva, Archbishop of Turku and Finland, exchanged greetings.

On July 21, the Feast of the Kazan Icon of the Mother of God, Metropolitan Filaret celebrated Divine Liturgy followed by the festal moleben in the Church of the Holy Trinity in the village of Troeshchina, near Kiev.

On July 22, the 6th Sunday after Pentecost, Vladyka Filaret ordained Reader Vasiliy Dudnik deacon during Divine Liturgy in the cathedral church.

July 28, the Feast of the Orthodox Prince St. Vladimir, Equal to the Apostles, is the patronal feast of the cathedral church. Divine Liturgy and All-Night Vigil on the eve with the reading of the Acathistos to St. Vladimir were conducted by Metropolitan Filaret, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Leontiy of Simferopol and the Crimea, Archbishop Antony of Chernigov and Nezhin, Bishop Makariy of Uman, Bishop Varlaam of Chernovtsy and Bukovina, Bishop Agafangel of Vinnitsa and Bratslav, Bishop Ioann of Zhitomir and Ovruch assisted by numerous priests. During the Liturgy, Metropolitan Filaret ordained Deacon Aleksandr Kubelius presbyter.

On July 28, the eve of the 7th Sunday after Pentecost, All-Night Vigil in the cathedral church was conducted by Metropolitan Filaret, Archbishop Leontiy, Bishop Makariy, Bishop Varlaam, and Bishop Irinei of Serpukhov.

On the following day, Vladyka Filaret celebrated Divine Liturgy in the Church of the Dormition in Uman, Cherkassy Region.

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, Metropolitan Filaret celebrated Divine Liturgy in the Church of St. Serafim Pushcha-Voditsa near Kiev and on the eve of St. Elijah the Prophet of God, August 2, he celebrated Divine Liturgy in the Church of St. Elijah in Chernobyl, Region.

On September 16, the 14th Sunday after Pentecost, Metropolitan Filaret officiated Divine Liturgy in the cathedral church together with Archbishop Makariy of Uman and ordained Deacon Vasiliy Dudnik presbyter.

On September 20, the Feast of St. Makariy of Kanevsky the Martyr, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Chernobyl where the holy relics of St. Makariy are preserved. The Vladyka cordially thanked the members of the church council and the donors for the excellent restoration of the iconostasis.

On November 4, the 21st Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God, His Eminence conducted Divine Liturgy in the Convent of St. Florus and Ascension in Kiev on the occasion of the patronal feast. After the festal moleben, Vladyka Filaret warmly congratulated the mother superior, Hegumenia Agnessa, the nuns and worshippers on the feast.

On November 8, the Feast of St. Demetrius of Thessalonica, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Protecting Veil at Priorka in Kiev, on the occasion of the patronal feast of its side-chapel.

Patriarchal Parishes in Canada

On May 25-28, 1979, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and ad interim in the USA, visited the most remote parishes in MacNutt, Foam Lake and Insinger, Saskatchewan Province. Archpriest Petr Vlodek is rector there. The believers welcomed him with great joy.

On Saturday, May 26, Bishop Irinei celebrated Divine Liturgy in the Church of the Dormition of the Most Holy Mother of God in MacNutt; on May 27, the 6th Sunday after Easter, of the Blind Man—in the Church

Onuphrios the Great in Foam Lake; on July 28, the Feast of St. Pachomius the Great—the Church of Sts. Peter and Paul in Insinger. The molebens with the blessing of water processions round the churches were held in these parishes. In MacNutt, the hierarch had a talk with the parishioners. After the divine service in Insinger, Maria Snyatynskaya, the archwarden, thanked Vladyka Irinei for having conducted the service.

On May 31, the Feast of the Ascension of our Lord, Bishop Irinei assisted by Archpriest Vlodok celebrated Divine Liturgy in the Church of the Ascension in Calmar, Alberta province. The moleben with the blessing of water and the procession round the church were held there.

On June 3, the 7th Sunday after Easter, Bishop Irinei celebrated Divine Liturgy in the Cathedral Church of St. Barbara in Edmonton, assisted by Archpriest John Margitich, Archimandrite Germogen and Hegumen Dimitriy.

On June 6, Bishop Irinei visited the parish in Smoky Lake where he had a talk with its rector, Archpriest Arseniy Melnik.

On June 10, the Feast of the Holy Trinity, and on the eve, Bishop Irinei conducted divine services in the Church of the Holy Trinity in Smoky Lake, assisted by its rector, Archpriest Arseniy Melnik. His Grace presented the patriarchal award—an ornamented cross—to the rector.

In the evening of June 11, a meeting of the bishop's Council, which discussed the current activities of the patriarchal parishes, was held in the Cathedral Church of St. Barbara in Edmonton. They discussed in particular the programme for the delegation from the Mother Church due for the celebrations of the 75th anniversary of the Parish of St. Barbara in Edmonton. (The delegation stayed in Canada from June 18 to July 5. See *JMP*, 1979, p. 10).

On July 7, the Feast of the Nativity of St. John the Baptist, Bishop Irinei officiated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Chipman assisted by Archpriest Nikanor Shimko, the rector; and on July 8, the 4th Sunday after Pentecost—the Church of the Nativity of St. John the Baptist in Goren assisted by Archimandrite Dimitriy Shchur, of the cathedral church.

From July 10 to November 27, His Grace Irinei stayed in New York.

Cheboksary Diocese His Grace Bishop Varnava of Cheboksary and Chuvashia conducts divine services on Sundays and feast

days in the Cathedral Church of the Presentation of the Blessed Virgin in Cheboksary. He also visits other churches of the diocese and preaches on the Gospel lessons and festal themes.

On December 4, 1979, the Feast of the Presentation of the Blessed Virgin, His Grace Varnava led the Divine Liturgy and festal moleben and All-Night Vigil on the eve in the cathedral church.*

According to custom, on the day of the patronal feast the archpastor was welcomed with bread and salt by V. Seleznev, the warden of the cathedral church, while Archpriest Iliya Karlinov delivered the address of welcome.

After the Gospel lesson, His Grace Varnava preached the sermon [see p. 31].

After "Many Years" was sung Bishop Varnava blessed the worshippers.

Chernigov Diocese On August 26, 1979, the 11th Sunday after Pentecost, Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy in the Cathedral Church of the Resurrection in Chernigov and ordained Deacon Vladimir Kozak presbyter.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, Archbishop Antony celebrated Divine Liturgy in the Church of the Dormition in Novgorod-Seversky.

On September 22, the Feast of the Invention and Translation of the Relics of St. Feodosiy the Archbishop of Chernigov, Archbishop Antony officiated at Divine Liturgy and All-Night Vigil on the eve in the cathedral church assisted by the clergy of the Chernigov and Sumy dioceses. Vladyka Antony is administrator a. i. of the Sumy Diocese.

During All-Night Vigil all the worshippers sang the Acathistos to St. Feodosiy.

On September 30, the 16th Sunday after Pentecost, Archbishop Antony officiated at Divine Liturgy and All-Night Vigil on the eve in the cathedral church assisted by the cathedral clergy. After the All-Night Vigil, the hierarch delivered a sermon on the sacred shrines of the ancient Diocese of Chernigov and in particular on the miraculous Lyubech Icon of the Mother of God.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Hosts, Archbishop Antony officiated at Divine Liturgy and All-Night Vigil on the eve in the Church of St. Michael the Archangel in the village of Atyusha, Korop District.

* See photo on p. 6 of inset.



Archbishop Nikodim of Kharkov and Bogodukh'ov, Bishop Varlaam of Chernovtsy and Bukovina leading the festal procession of the clergy and laity round the Cathedral Church of St. Nicholas in Chernovtsy on the Feast of the Transfiguration of Our Lord

On Saturday, November 24, during Divine Liturgy in the cathedral church, Archbishop Antoniý ordained Reader Aleksiy Selegen deacon and on November 25, the 24th Sunday after Pentecost,—presbyter to serve in one of the churches in the Sumy Diocese.

Chernovtsy Diocese

On August 12, 1979, the 9th Sunday after Pentecost, Bishop Varlaam of Chernovtsy and Bukovina, celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Podvirievka, Kelmentsy District. After the procession round the church His Grace Varlaam anointed the worshippers with holy oil according to the custom in Bukovina.

That same evening, Bishop Varlaam read the Acatistos to St. John the Warrior and Martyr. Hegumen Nikanor Yukhimyuk (now Bishop of Podolsk), Dean of the Cathedral Church of St. Nicholas in Chernovtsy, preached the sermon.

On August 14, the Feast of the Procession of the Most Pure and Life-Giving Tree of Our Lord, Bishop Varlaam celebrated Divine Liturgy in the Cathedral Church of the Resurrection in Chernovtsy, afterwards he blessed the water and aspersed the flowers brought by the worshippers on that day.

August 19, 1979, was Bishop Varlaam's 25th year of ministry in Holy Orders.

On that day, the Feast of the Transfiguration of Our Lord, Divine Liturgy was celebrated in the cathedral church by Archbishop Nikodim of Kharkov and Bogodukhov (visiting place of birth) and Bishop Varlaam assisted by the assembly of the cathedral clergy. The hierarchs exchanged greetings and blessed the fruits of the earth.

On August 26, the 11th Sunday after Pentecost, Bishop Varlaam conducted Divine Liturgy in the Church of the Ascension in the village of Banilov-Podgorny, Storozhinets District. After the procession round the church, Vlas Varlaam anointed the worshippers with oil.

On September 9, the 13th Sunday after Pentecost, the Feast of St. Pimen the Confessor, after Divine Liturgy with the blessing of the Holy Trinity, Bishop Varlaam, a thanksgiving moleben held and "Many Years" sung in honour of His Holiness Patriarch Pimen, whose repose day it was, in the cathedral church.

On October 22, the Feast of St. James the Apostle, Vladyka Varlaam celebrated Divine Liturgy in the cathedral church on the occasion of the 7th anniversary of his episcopacy.

On October 27, the Feast of St. Paraskeva of Serbia, Bishop Varlaam blessed the Holy Trinity in the cathedral church and celebrated Divine Liturgy and led the molitva with the reading of the Acatistos to St. Nicholas.

ceve of Serbia. Her feast day is celebrated a particularly solemn way in Bukovina. Vladyka Varlaam delivered a sermon on Parasceve's life and feats.

On October 28, the 20th Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Boyanchuk, Stavna District. The rector, Father Petr Snak, the parishioners and members of the church council welcomed their archpastor warmly. Vladyka Varlaam anointed the worshippers with holy oil. "Many years" was sung over the festal moleben.

On November 4, the 21st Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God, Bishop Varlaam celebrated Divine Liturgy in the village of Alekseyevka, Kiryany District, where he was cordially welcomed by the parishioners and members of the church council. Father Vladimir Antonovich, the rector, delivered the address of greeting. The local choir under the direction of rector I. N. Koval, who is also a reader, sang prayerfully. After the festal procession and the singing of "Many Years" His Grace anointed the worshippers with holy oil.

On November 8, the Feast of St. Demetrius of Thessalonica, the Great Martyr, Bishop Varlaam celebrated Divine Liturgy in the Church of St. Demetrius in the village of Novokovka, Storozhinets District. The worshippers and members of the church council warmly welcomed their archpastor.

After the festal procession Vladyka Varlaam anointed the believers with holy oil standing before the icon of St. Demetrius. Then "Many Years" was sung.

Novoselivka Diocese

On June 11, 1979, Holy Spirit Day, Bishop Amvrosiy Ivanov and Kineshma celebrated Divine Liturgy in the Church of the Holy Spirit in Novoselivka. A procession was led round the church and "Many Years" sung on the occasion of the patronal feast.

Bishop Amvrosiy conducted divine services on the following Sundays and feast days: on June 17, the 1st Sunday after Pentecost, of All the Saints—in the Church of the Kazan Icon of the Mother of God in the village of Koshyevovo, Rodniki District; on June 24, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia—in the Church of the Resurrection in the village of Staroe Voskresenie, Lukh District; on July 12, the Feast of Sts. Peter and Paul, the

Apostles,—in the church in the village of Nizhny-Landekh, Pestyaki District.

Hierarchal services were held on July 18, the Feast of the Invention of the Relics of St. Sergiy of Radonezh, in the Church of St. Sergiy in the village of Staraya Vichuga, Vichuga District, and on July 22, the 6th Sunday after Pentecost—in the Church of the Commemoration of the Procession with the Holy Tree in the village of Vozdvizhenie, Zavolzhie District.

At all the services, His Grace Amvrosiy delivered sermons and blessed the worshippers.

November 2 (15) is the Feast of the Shuya-Smolensk Icon of the Mother of God. The glorification of the Shuya Icon of the Mother of God dates back to 1654-1655, when the town and the surrounding villages were delivered from the terrible epidemic. After praying fervently and fasting, the pious icon-painter, Gerasim Tikhanov, painted the icon of the Mother of God. The icon was carried to the parish church in a procession (see, for example, V. Borisov. *Opisanie goroda Shui i ego okrestnostei* [Description of the town of Shuya and its environs], Moscow, 1851, pp. 107-108).

Bishop Amvrosiy celebrated Divine Liturgy in the Church of the Transfiguration of the Saviour in Shuya where there is one of the oldest copies of the revered Shuya icon. (See also photo on the back cover.)

Kazan Diocese On July 26, 1979, the Synaxis of St. Gabriel the Archangel, Bishop Panteleimon of Kazan and Mari, blessed the new metal frontals in the main sanctuary of the Cathedral Church of St. Nicholas in Kazan and then he celebrated Divine Liturgy there.

On August 9, the Feast of St. Panteleimon the Great Martyr, Bishop Panteleimon officiated at Divine Liturgy in the cathedral church. After the festal moleben, the clerics warmly congratulated Bishop Panteleimon on his name-day.

On August 19, the Feast of the Transfiguration of Our Lord, Bishop Panteleimon celebrated Divine Liturgy in the Church of the Transfiguration in the village of Bolshie Kabany where the rector is Father Leonid Timashov. The church was crowded with worshippers. Vladyka Panteleimon presented Anisia Ivanovna Klimagina, the churchwarden, and her helper, Anna Semyonovna Isaeva, with hierarchal certificates of merit for diligent labour in repairing the church after the fire.

On September 2, the 12th Sunday after Pentecost, Bishop Panteleimon conducted Divine



Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, with clergymen at the reception in honour of the 35th anniversary of the liberation of Minsk and Byelorussia from the German-fascist invaders

Liturgy in the Church of the Kazan Icon of the Mother of God in Chistopol. On the eve, before officiating at All-Night Vigil, the Vladoyka consecrated the church after repairs. Bishop Panteleimon presented Hegumen Silvestr Kulkov, the rector of the church, and Konstantin Ivanovich Ivanov, the churchwarden, with hierarchal certificates of merit.

On September 11, the Commemoration of the Beheading of St. John the Baptist, Vladoyka Panteleimon conducted Divine Liturgy and All-Night Vigil on the eve in the Church of St. John the Baptist in the village of Kosteneyevo.

Lvov Diocese

On September 10, 1979, the Feast of the Invention of the Relics of St. Iov the Hegumen of Pochaev, Divine Liturgy, followed by the festal moleben, in the Cathedral of the Dormition in the Pochaev Lavra was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Nikolai of Lvov and Ternopol; Archbishop Nikodim

of Kharkov and Bogodukhov; Bishop Ioann Zarsk; Bishop Sevastian of Kirovograd; Bishop Nikolaev, and Bishop Ioann of Zhitomir. Ovruch assisted by the father superior of Lavra, Archimandrite Iakov, the Lavra brethren and the clerics who had arrived for the service from various parishes.

At Divine Liturgy, Metropolitan Filaret delivered a sermon. After the procession in front of the church, "Many Years" was sung.

Minsk Diocese

On June 4, 1979, the Council of the Kazan Icon of the Mother of God in Vitebsk became the subject of the meeting held by the clergy of Vitebsk Region. V. I. Kryuchenkov, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vitebsk Region, attended the meeting.

In his speech, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, spoke about the patriotic service rendered by the priests of Vitebsk Region. He had taken an active part in the struggle against

fascists during the Great Patriotic War. The hierarchy presented them with letters of commendation and valuable gifts.

Metropolitan Filaret called upon the clergy to be zealous pastors of the Church of Christ and worthy citizens of their country.

The representative of the Council for Religious Affairs in the Vitebsk Region, V. I. Kryukov, read a paper on the achievements of the state, and its efforts for peace in the international arena. In connection with the peace movement, he noted the active participation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen. Then the representative presented Archpriest Gennadiy Dzichkovsky, Rector of the Church of the Kazan Icon of the Mother of God, and A. D. Balashova, warden of the church, with certificates of honour of the Byelorussian Republican Commission of Assistance to the Soviet Peace and.

On June 5, the Feast of St. Evfrosinia the Pious of Polotsk, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Saviour and St. Evfrosinia in Polotsk.

On his way back to Minsk, Vladyka Filaret visited the Parish of St. Parasceve (Pyatnitsa) and the Martyr in Lepel.

On June 17, the 1st Sunday after Pentecost, the Feast of All Saints, Metropolitan Filaret conducted Divine Liturgy and preached in the Cathedral of St. Nicholas in one of the oldest towns of Byelorussia, Novogrudka, Grodno Region. He also ordained Deacon Aleksandr Domashnyy.

On August 2, the Feast of St. Elijah the Prophet, Metropolitan Filaret celebrated Divine Liturgy in the Church of St. Elijah in Orsha. During the Liturgy, Vasilii Sheshko was ordained deacon.

After the divine service, Metropolitan Filaret accompanied by the clerics, laid flowers at the monument to the warriors who fell liberating their land from the fascists.

In the evening, Vladyka Filaret visited the Church of the Transfiguration of the Saviour in the village of Smoliyany, Orsha Region.

Novosibirsk On November 21, 1979, the Synaxis of St. Michael the Archangel, Divine Liturgy and All-Night Vigil on the eve were conducted by Archbishop Gedeon of Novosibirsk and Barnaul in the presence of numerous worshippers in the Church of St. Michael the Archangel in the town Novokuznetsk, Kemerovo Region. Archbishop Gedeon consecrated the newly-

built baptistry of the Church of St. Michael the Archangel. The parish which unites the Orthodox believers of Novokuznetsk, the largest town in Kuzbass, was rebuilt in brick to replace the dilapidated structures. A new sacristy and other auxiliary premises were also built.

During the Liturgy, Archbishop Gedeon ordained Hypodeacon Mikhail Kizyun deacon.

In the Church of St. Michael the Archangel, His Grace Gedeon delivered a homily and awarded those who laboured well in building the baptistry. The churchwarden was presented with an hierarchal certificate of merit. Prayer-books were given to a number of parishioners. Vladyka Gedeon also noted the zealous efforts of Archpriest Vasilii Buglakov, the rector.

In the evening of November 21, the eve of the Feast of the Icon of the Mother of God "Swift to Harken", Archbishop Gedeon conducted the service and sermonized on the veneration of the Mother of God and on Her love for the people in the Church of St. Nicholas in Novokuznetsk.

On November 22, the day of the feast, Archbishop Gedeon visited the Church of the Protecting Veil in Prokopievsk, Kemerovo Region.

After the Liturgy, Vladyka Gedeon led the festal moleben and then went to inspect the newly-built baptistry dedicated to the Baptism of Christ accompanied by the assembly of the clergy (the baptistry was consecrated on October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, by Archpriest Aleksiy Kurllyuta, Superintendent Dean of the Kemerovo Church District). Archbishop Gedeon read the prayers of consecration, laid the antimenson on the altar, and aspersed the chapel and the worshippers. Then the archpastor thanked the believers for their efforts in building the baptistry.

On December 5, the eve of the Feast of the Orthodox Prince St. Aleksandr Nevsky, Archbishop Gedeon officiated at All-Night Vigil in the Cathedral Church of the Ascension in Novosibirsk. Through the efforts of Archbishop Gedeon a new church dedicated to St. Gedeon and St. Aleksandr Nevsky was constructed on the ground floor of the cathedral. (For the first time in the Russian Orthodox Church an altar was consecrated to St. Gedeon the Righteous.) A carved iconostasis with new icons was installed and icons hung on the walls.

At All-Night Vigil after the Great Doxology, Archbishop Gedeon with the assembly of the clergy translated the holy relics and the anti-

mension to the church below and consecrated the new iconostasis.

On the day of the feast, December 6, in the presence of numerous worshippers, Archbishop Gedeon consecrated the ground-floor church and then celebrated Divine Liturgy there. Vladyka Gedeon ordained Hypodeacon Vladimir Kolesnikov deacon.

With the blessing of Archbishop Gedeon, the patronal feasts (of St. Gedeon the Righteous and of the Orthodox Prince St. Aleksandr Nevsky) of the newly-consecrated church will be celebrated on the Sunday of the Holy Forefathers.

*50th Birthday of Archbishop Gedeon** December 18, 1979, Archbishop Gedeon turned fifty.

A great deal of the restorative work was finished in the cathedral church by his birthday.

On his birthday and on December 19, the Feast of St. Nicholas the Miracle Worker, solemn divine services in the cathedral church were conducted by Archbishop Gedeon, Archbishop Germogen of Krasnodar and the Kuban († January 27, 1980), Archbishop Serapion of Irkutsk and Chita, Bishop Maksim of Omsk and Tyumen, and Bishop Yuvenality of Voronezh and Lipetsk assisted by the clerics of the Novosibirsk and other dioceses in the presence of crowds of worshippers.

During the Liturgy Archbishop Germogen ordained Deacon Evgeniy Frolov presbyter, while Bishop Yuvenaliy ordained Hypodeacon Mikhail Tikhonov deacon.

After the thanksgiving moleben, Archbishop Germogen read out the ukase of His Holiness Patriarch Pimen on awarding Archbishop Gedeon the Order of St. Sergiy of Radonezh, 2nd Class, and presented the award to Archbishop Gedeon. He read out the congratulatory letter received from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, then cordially greeted Archbishop Gedeon and congratulated him on his birthday.

Telegrams addressed to Archbishop Gedeon were received from His Holiness and Beatitude Catholicos-Patriarch of All Georgia Iliya II, and many members of the hierarchy, clergy and laity.

There were telegrams from the representatives of the Council for Religious Affairs of the USSR Council of Ministers in the Novosibirsk Region, Krasnoyarsk Area, Altai Area, Kemerovo Region and Tuva Autonomous Soviet Socialist Republic.

* See photos on p. 6 of inset.

Orel

Diocese

On April 5, 1979, the President of the European Federation of Baptists, General Secretary of the Baptist Union of Denmark, Knut Wumpelman, visited the Church of St. John the Baptist in Orel. It was Thursday of the 5th week in Lent, the Liturgy of the Presanctified Gifts being held in the church which was crowded with worshippers.

After conversing with the clergy, the guest visited the grave of Metropolitan Palladiy of Orel and Bryansk (Sherstennikov; April 1976) buried by the church.

Knut Wumpelman expressed satisfaction with all that he had seen in the church and all that he had heard about the life of the Church, and thanked them for the warm fraternal reception and noted the excellent condition of the sacristy and baptistry.

Knut Wumpelman recited the Lord's Prayer, then it was recited by Archpriest Ioann Tikhitsky, the rector.

On April 27, Friday of Easter Week, Feast of the Icon of the Mother of God "The Bearing Source", Archbishop Gleb celebrated Divine Liturgy in the Church of St. Nicholas in the village of Kromy, Orel Region, and on April 29, the 2nd Sunday after Easter, Feast of St. Thomas the Apostle—in the Church of the Resurrection in Bryansk. In the evening of the same day, the archpastor conducted Paschal Vespers in the Church of the Holy Trinity in the village of Bezhichi, Bryansk Region.

On May 15, the Feast of the Translation of the Relics of the Orthodox Princes Sts. Boris and Gleb, Archbishop Gleb celebrated Divine Liturgy in the Cathedral Church of the Annunciation of the Mother of God in Bryansk, assisted by many clerics of the diocese.

After the festal moleben and the singing "Many Years", Archpriest Ioann Brezhnev, dean of the cathedral, read out the congratulatory letter addressed to Archbishop Gleb on the occasion of his name-day.

On July 7, the Feast of the Nativity of St. John the Baptist, Archbishop Gleb celebrated Divine Liturgy in the Church of St. John the Baptist in Orel and on July 14, the Feast of Sts. Peter and Paul the Apostles in the Church of Sts. Peter and Paul in Bryansk.

Penza

Diocese

On June 11, 1979, Holy Saturday, Bishop Serafim of Penza and Saransk celebrated Divine Liturgy in the Prayerhouse of the Dormition in the village of Novye Pichury, Narovchat District, Penza Region.

gion, and preached on the New Testament Church founded by Jesus Christ and on the reading of the Gifts of Grace of the Holy Spirit to all the believers. "The Lord," said the archpastor, "unites us all in His Holy Spirit, enlightens and leads us to eternal life."

On July 9, the Feast of the Tikhvin Icon of the Mother of God, Bishop Serafim conducted Divine Liturgy and All-Night Vigil on the eve in the Prayerhouse of the Protecting Veil at Vadinsky, Penza Region. After the initial moleben with the reading of the Acathistos to the Mother of God and blessing of the water, the archpastor preached on the instant intercession of the Mother of God for Christians and the call to believers to be worthy children.

On July 12 and on the eve, on the occasion of the Feast of Sts. Peter and Paul the Apostles, Bishop Serafim conducted services in the Church of St. Michael the Archangel in the village of Vadinsk, Zemetchino District, Penza Region. Vladyka Serafim preached on the great work of Sts. Peter and Paul the Apostles in enlightening nations with the light of the Gospel teaching.

On July 31, the eve of the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, Bishop Meliton of Tikhvin (a native of the Penza Region) and Bishop Antoniy visited Temnikov, Mordovian ASSR, located 40 km. from those places where St. Serafim of Sarov had lived and worked. The hierarchs officiated at All-Night Vigil with the reading of the Acathistos to St. Serafim in the Church of the Dormition and celebrated Divine Liturgy there on the feast day itself.

On the same day, the hierarchs officiated at All-Night Vigil in the Church of the Protecting Veil in the village of Kamenny Brod, Elniki District, Mordovian ASSR, and on August 2, the Feast of St. Elijah the Prophet of God—celebrated Divine Liturgy. During the Liturgy, Bishop Serafim preached on the veneration of St. Elijah for his zealotness for the glory of God, and called on the parishioners to pray to this saint to give them strong and steadfast faith and ardent zeal in the Lord.

Sumy Diocese

On August 19, 1979, the Feast of the Transfiguration of Our Lord, Archbishop Antoniy of Chernigov and Nezhin, administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy in the Cathedral Church of the Transfiguration in Sumy, and ordained Deacon Dimitriy Basov presbyter and Reader Vasilii Ovcharenko—deacon.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, at Divine Liturgy in the cathedral church, Vladyka Antoniy ordained Reader Dimitriy Savan deacon, and on October 21, the 19th Sunday after Pentecost,—presbyter.

On October 22, the Feast of the Korsun Icon of the Mother of God deeply revered in the Sumy Diocese, Archbishop Antoniy celebrated Divine Liturgy in the cathedral church and officiated at All-Night Vigil on the eve. At the Hymn of Magnification, Vladyka Antoniy bore the revered icon of the Mother of God into the middle of the cathedral and blessed the worshippers with it, then he anointed them with holy oil.

On the invitation of Archbishop Antoniy, Archbishop Nikodim of Kharkov and Bogodukhov arrived for the feast. To the ringing of the bells, Vladyka Nikodim was cordially greeted by Archpriest Vyacheslav Sazonov, the dean of the cathedral, members of the cathedral council, and parishioners. Members of the clergy and laity of the Kharkov, Chernigov and Sumy dioceses also arrived.

Archbishops Nikodim and Antoniy concelebrated Divine Liturgy after which they exchanged salutatory addresses.

On November 17, the Feast of St. Joannicius the Great, Archbishop Antoniy celebrated Divine Liturgy in the Church of the Ascension in Glukhov and ordained Reader Aleksiy Antyukhov deacon.

On November 18, the 23rd Sunday after Pentecost, the Feast of St. Iona the Archbishop of Novgorod, Archbishop Antoniy conducted Divine Liturgy in the Church of St. Nicholas in Seredina-Buda and ordained Deacon Aleksiy Antyukhin presbyter.

In all the churches, Vladyka Antoniy preached and blessed the worshippers.

Archimandrite **Serafim** (secular name Georgiy Romanovich Shinkaryov), a monk of the Trinity-St. Sergiy Lavra, passed away on Sunday, December 9, 1979, in the 92nd year of his life. Towards 9 a. m. the Lavra bell began to toll announcing the death of the oldest monk, a religious of strict Christian piety, a kindhearted starlets and confessor of many monks, clerics and laymen.

His monastic life began very early. Father Serafim often recalled that his parents, Roman and Pelagia, never thought that the youngest of their seven sons would live to an old age because he was so delicate.

At 17, when Georgiy finished the village school, his father entered him into the novitiate at the Korennaya Wilderness of the Nativity of the Blessed Virgin, Kursk Gubernia, which was renowned for its strictness. While his father left for the Holy city of Jerusalem to end his life there accomplishing Christian feats.

Archimandrite Serafim spoke of his grandfather, Roman, as a builder of churches for he had built, on his own money, a stone church in the village of Sokolovka, Belgorod Gubernia, the birthplace of Archimandrite Serafim.

In 1910, Georgiy was drafted into the army. From 1914, he was at the front where he was wounded. In 1922, he entered the Belgorod Monastery of the Holy Trinity and soon after the father superior, Archimandrite Nikanor, professed him.

In 1923, Bishop Nikon (Tsurlevsky) of Belgorod ordained Monk Serafim hierodeacon and after seven years, hieromonk.

In 1937, Father Serafim was raised to the rank of hegumen and since then he fulfilled his obediences in the parishes of the Kalinin and Kazan dioceses and later, with the blessing of the Patriarchal Locum Tenens, Metropolitan Sergiy (subsequently the Patriarch of Moscow and All Russia)—in the Arkhangelsk Diocese.

Until 1947, Father Serafim was the Dean of the Cathedral Church of St. Elijah in Arkhangelsk. He zealously fulfilled his difficult pastoral duty. Hegumen Serafim spiritually guided the parish, but in those years of tribulation he served his country patriotically.

Among Father Serafim's papers there is a telegram, yellowed with age, received from General Headquarters in Moscow and

addressed to the dean of Arkhangelsk cathedral church. Hegumen Serafim, thanking for his contribution to the fight of the Red Army.

In 1947, Hegumen Serafim entered the Trinity-St. Sergiy Lavra where he fulfilled various obediences to the end of his life. He was a sacristan, oikonomos, penitential dean, and later the confessor of the Lavra.

He was an industrious and sincere person. He officiated with deep reverence which was an expression of his deep piety. Beginning with the Midnight Office he never missed service in the Lavra. He often went to Holy Communion thereby fortifying himself with power from above.

During his long life, Father Serafim acquired a very valuable Christian trait—that of prayer sincerely and diligently not only for those dear to him, but also for unknown people, and for the whole world, for its peace and tranquillity. He had a long list of names in his personal synaxis, which he read assiduously. He was firmly convinced that prayer at Proskomide "... in the name of the Father, the Son, and for all" and following with the Elevation of the Holy Communion.



Archimandrite Serafim

Divine Liturgy bestow grace on all.

Father Serafim saw in personal prayer his duty of Christian love to his neighbour, a direct fulfilment of the Gospel commandment, and one of the principal monastic obediences. Constantly observing this rule of praying for everyone, Father Serafim convinced the brethren that prayer for one's neighbour is a Christian act of kindness; prayers are needed by all and gives spiritual consolation to one who prays.

The funeral service for the Archimandrite Ieronim, father superior of the Lavra, together with the monks in Holy Orders.

In his oration, the father superior said among other things: The life of a monk is a kind of pilgrimage from the vale of life into immortality. Death visibly destroys the bodily frame but according to the Holy Scriptures and teachings of the Holy Fathers of the Church, death is a mystical form of being born into the other world of eternal existence. Believers should not grieve and cry much about the deceased, because they do not die spiritually, but live with God if they have prepared themselves worthily. This is a part of our spiritual joy, this is the triumph of our faith.

"Starets Serafim", Archimandrite Ieronim said in conclusion, devoted all his life to the service of God, teaching us through his example that only through labour can one save one's soul. And we believe that the Lord will take him into His heavenly mansions. Our memory will retain for long the image of our late brother. Prayers for our beloved brother and the spiritual father of many will not cease."

Two choirs sang during the funeral service: of the brethren and of the students of the Moscow theological schools.

The Refectory Church of St. Sergiy, where the funeral service was held, was packed with worshippers.

During his 33 years within the walls of the Lavra, Archimandrite Serafim became well known and loved by many.

The funeral service ended with the tolling of the bell. It was a day of the Theotokos—the Feast of the Icon of the Mother of God "The Sign", revered and beloved by Archimandrite Serafim.

Father Serafim was buried at the municipal cemetery in Zagorsk.

Archimandrite EVLOGIY

Archpriest **Petr Ivanovich Turchin**, Rector of the Church of St. Michael the Archangel in the village of Giaginskaya, Krasnodar Diocese, passed away on April 11, 1979, in the 77th year of his life.

He was born into a Kazan farmer's family in the Kuban, Krymskaya Village, Krasnodar Region. After finishing the parish school, he worked in the fields with his family.

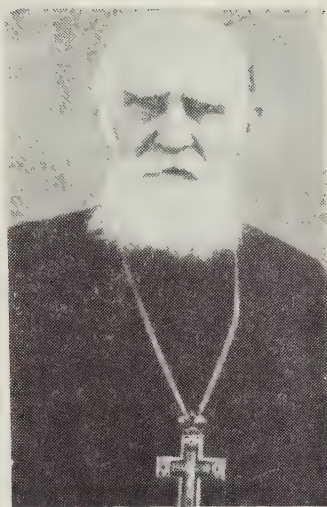
Since his childhood he loved to pray in solitude and admired the grandeur of the church. He sang in the church choir. His wife, Zoya Ivanovna, loved church singing, being gifted, at the age of 18 she was already the precentor of the church choir.

In 1946, Bishop Flavian of Krasnodar and the Kuban (Ivanov; † October 7, 1958) ordained Petr Turchin deacon to serve in the Church of the Protecting Veil in Kropotkin. For almost five years his velvety bass resounded under the majestic vaults of the church. In 1950, Archbishop Germogen of Krasnodar and the Kuban (Kozhin; † August 3, 1954) ordained him presbyter to serve in the Church of St. Sergiy of Radonezh in the village of Ust-Labinskaya.

In 1953, Father Petr was appointed Rector of the Church of the Nativity of the Blessed Virgin in the village of Lazarevsky. Under his rectorship the church was repaired and decorated with murals. Because of the shortage of water in the area a reservoir was built (the church stands on a hill). Father Petr personally built the fence round the church grounds and planted 40 cypresses.

In 1956, Father Petr was translated to the Church of the Holy Trinity in Maikop where he served for 14 years. He often went to conduct divine services in the Church of the Holy Trinity in the village of Voznesenskaya; to the Prayerhouse of the Protecting Veil in Apsheonsk; and to other parishes. In the Church of St. Michael the Archangel in the village of Giaginskaya, he served for almost 10 years.

Father Petr often officiated at



divine services for which he always prepared himself diligently. He loved to quote the words of St. Paul the Apostle: **Woe is unto me, if I preach not the gospel** (1 Cor. 9. 16). He wrote sermons and composed prayers for himself. Even after he began to ail, he continued to be cheerful and visited the sick.

For his diligent service of the Holy Church, he was awarded an ornamented cross.

He was also decorated during the Great Patriotic War. He marched through the whole war or, to be more precise, crawled through it with a coil of wire on his back, because he was in communications.

A few days before his death, Archpriest Nikolai Pipineyev, of the Church of the Holy Trinity in Maikop, administered him the Sacrament of Holy Unction. On the Feast of the Annunciation, Father Petr received Holy Communion. Father Petr spent the last two days of his life praying in the sanctuary.

Archpriest Konstantin Korobov, Superintendent Dean of the Sochi Church District, Archpriest Nikolai Pipineyev, and the son of the deceased, Archpriest Mikhail Turchin, referent at the Department of External Church Relations and lecturer at the Moscow Theological Academy, conducted the funeral service in the presence of numerous worshippers. The oration was delivered by Archpriest Mikhail Turchin.

Father Petr was buried in the cemetery in Giaginskaya Village.

HOLY JOY

His Holiness Patriarch PIMEN's Sermon

In the Name of the Father, and of the Son, and of the Holy Spirit!

Today, dear brothers and sisters, we have gathered here to share in the sacred joy of the Mother of God and the gladness of the ancient Starets Simeon.

The joy of the Theotokos consists, as the festal troparion tells us, in the fact that the Sun of Righteousness, Christ our Lord, shone forth from Her, illuminating those in the dark. This is undoubtedly a great joy for the whole of mankind, for the Lord came down to earth to enlighten and illumine all mankind with His Divine Light and His Divine Teaching.

The gladness of the ancient Starets Simeon consists in the fact that he took in his arms and embraced the Divine Infant Christ; received Him and cried that now he had seen salvation and that now the Lord had released him from his long and arduous life. Starets Simeon received into his arms the Liberator of our souls, Who grants us resurrection. The liberation of our soul from Sin, the Curse and Death is attained through all the behests made by the Lord on earth and through His Holy Gospel which calls us to fulfil His commandments. The fulfilment of

His commandments and the acceptance of His behests illuminate our souls "granting us resurrection" about which the Holy Church sings.

Verily, dear brothers and sisters, the Risen Lord has resurrected, as the Church teaches, our souls. This resurrection is effected through turning from Sin and Vice to spiritual perfection. And this is achieved through repentance and the fulfilment of His holy commandments. The soul is resurrected in everyone who repents of his sins and promises not to return to the sinful path. The soul rejoices for it acquires spiritual perfection and is united with Christ. Starets Simeon received the Lord Jesus Christ into his arms. We sinful men of the earth enjoy something greater, for we receive Christ into our hearts not merely into our arms. In this is our great comfort and spiritual joy. That is why the Holy Church prays constantly saying: "Rise, Jesus, resurrect our souls".

And on this feast day, as always I wish you all, sharing with the Church in her prayers, that your path may be one of purification from sin, from sinfulness, from darkness, that it be the path of spiritual growth and perfection. Then your souls will be resurrected for good deeds, and the Lord will certainly dwell in your hearts. Amen.

Delivered on February 14, 1980, in the Patriarchal Cathedral of the Epiphany at All-Night Vigil.

The Living Temple

In the Name of the Father, and of the Son, and of the Holy Spirit!

The Holy Church, dear brothers and sisters, glorifies the Most Pure Mother of God on all her feasts. Everything is glorious and unfathomable in the life of the Theotokos. Glorious and wondrous is Her conception, glorious Her nativity, miraculous and unfathomable Her entrance into the Holy of Holies. It is not merely beyond human understanding, but also beyond that of the Angels, about which the Holy Church sings in her festal anticles.

The tradition, which has been preserved in the Orthodox Church through Divine Providence, holds it that the Blessed Virgin, at the age of three, to fulfil the vow made by Her righteous parents at Her conception, was brought with great solemnity, escorted by young maidens holding burning candles, to the Temple at Jerusalem.

When the Blessed Virgin Mary approached the Temple, the Chief Priest, Zacharias came out to meet Her. He saw the sign of a special Grace of God in the Little Maid and led Her to the Holy of Holies which only the high priest could enter once a year on the Day of Atonement.

The presentation of the Blessed Virgin in the Holy of Holies was so unusual that "the Angels were struck with awe seeing the Virgin enter the Holy of Holies" (Hymn 9 of the Festal Canon), the Heavenly Host marvelled at the great mystery of the Divine Economy.

The Holy of Holies which was by that time without the Ark of the Covenant was quite empty, which indicated in a way that *the fulness of the time* was come.

After entering the Temple the Blessed Virgin stayed there till the time of Her betrothal to St. Joseph the Righteous. The Most Pure Maid stayed in the Temple where Divine Providence was preparing Her to be the Theoto-

kos. She was preparing to contain the Uncontainable, to become the Living Ark of the New Covenant, Which was to contain not the stone Tables of the Law, but the Law-Giver Himself.

"Today the Living Temple of the Great King enters the Temple to prepare Itself as a Divine Abode for Him..." (Sticheron after Ps. 51). By entering the Temple the Blessed Virgin withdrew from the world's sinfulness and came closer to the angelic world, to become "more honourable than the Cherubim, and glorious incomparably more than the Seraphim...", the true "Holy of Holies", the Living Ark of God's Law.

The Presentation of the Blessed Virgin in the Temple is a most auspicious event not only in the life of the Blessed Virgin, but for the whole of mankind, for it marks the borderline between the Old and New Testaments. "The written Law has passed away and vanished as a shadow, and the rays of grace have shone forth..." (Hymn 7 of the Festal Canon). "The Virgin is revealed in the temple of God, and foretells Christ to all" (Festal Troparion). She foretells of the One Who will stretch out His arms on the Cross for the sins of men; the One Who will come to reconcile man with God; the One Who will save those burdened with sins (Lk. 1. 77).

The commandments of the Old and New Testaments were given by the same Law-Giver. The Old Testament, preparing the path for the Sun of Righteousness, subjected men unreconciled with God to punishment. With the coming of Christ into the world, Who reconciled men with God, man is not only granted remission of sins, but justification and sanctification by the Grace of the Holy Spirit which raises men from the state of thralldom to the great dignity of *sons of God* becoming in Christ *a new creature* (Jn. 1. 12; Gal. 3. 4-6; 6. 15).

"Eve's word indicated the tree for which Adam was driven out of Paradise; but the Word born of the Virgin showed the Cross by which the thief entered Paradise in Adam's place" (Homily on the Feast of Christ's

Sermon delivered on December 4, 1979, in the Cathedral of the Presentation of the Blessed Virgin in Cheboksary.

Nativity. *Works of St. John Chrysostom*, Vol. VI, p. 699).

Abiding in the Temple in constant prayer and complete renunciation of the sinful world, the Blessed Virgin became the Living Temple of the Incarnate Word of God. She set the most perfect example of holy ascetic life, reminding all of us of the great dignity of man called to be the temple of the Holy Spirit (1 Cor. 3. 16).

The Blessed Virgin teaches us by the example of Her life that every Christian can, through faith, humility, and labour, constantly thinking and being aware of God, become the dwelling place of God, the temple of the Holy Spirit.

Let us try to be like the Blessed Virgin Mary in Her zeal for piety. Let us gird ourselves for the act of faith and *lay hold on eternal life* unto which

we are called (1 Tim. 6. 12). Let us too follow Her example, begging for God's help in constant prayer, and succeed in *righteousness, godliness, faith, love, patience, meekness* (1 Tim. 6. 11). And may we be helped thereby by the Blessed Virgin Herself Who presented today in the Temple of God "to be brought up for the Lord".

Abiding constantly in prayer in the Temple of God, the Blessed Virgin wears the precious crown for eternity. So let us, too, try to visit as often as possible the holy temple in order to purify with prayer and repentance the temple of our soul and make it a worthy abode for the Holy Spirit. May the Lord grant us this through the prayers of His Most Holy Mother. Amen.

Bishop VARNAW
of Cheboksary and Chuvash

Magnification of the Mother of God

"Rejoice O Virgin! Rejoice, O Blessed One! Rejoice, O Greatly Glorified One! For Thy Son is risen from His three days' sojourn in the grave"
(refrain from the 9th canticle of the Paschal Canon)

CHRIST IS RISEN!



early beloved brothers and sisters,

The feast of Christ's Holy Easter is a wonderful commemoration of the Resurrection of Christ the Life-Giver and a living participation in the ineffable joy experienced by the first witnesses of this glorious event—the Holy Myrrhophores, the God-Bearing Apostles and the Most Blessed Mother of God.

This year the Feast of the Annunciation coincided with Easter Monday, and we, who are triumphing over the beginning of our salvation, must pay special attention to the feat of the Mother of God, a participant in the Economy of our salvation. Let us gaze in reverent awe, with the eyes of the spirit, at the sacred events which beautified the earth at that time with the radiance of the Godhead—the dawn

of that unwaning day on which "we shall glorify Christ throughout eternity!"

Exulting and rejoicing at the glorious Resurrection from the dead of Christ the Life-Giver, we do not forget in our joy His Most Pure Mother although, because of Her great humility, the Mother of God in the Gospel narratives stands, as it were, apart from the events on that most blessed night. Just as on the day of the Annunciation (Lk. 1. 26-38), it was to the Mother of God, Who had humbly accepted God's will announced by the Heavenly Messenger (Lk. 1. 19), and Who had *found favour with God* (Lk. 1. 30), that the Angel of the Lord first appeared, on the Radiant Night of Her Resurrection from the dead, to announce the miracle of His Resurrection (Mt. 28. 5-7).



The Icon "MYRRHOPHORES AT THE SEPULCHRE OF OUR LORD"

(The iconostasis icon of the Trinity Cathedral at the Trinity-St. Sergiy Lavra;
cir. 1422-1427)

"When they who from Mary came, forestalling the dawn, and found the stone rolled away from the sepulchre they heard from the Angel: Why seek ye among the dead, as He were mortal, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly, and proclaim to the world that the Lord is risen, and hath slain Death. For He is the Son of God Who saveth mankind." (Tr. by Isabel F. Hapgood)



The session of the Holy Synod of the Russian Orthodox Church on March 20, 1980



The delegation of the Roman Catholic Church headed by Cardinal Johannes Willebrands, Archbishop of Utrecht, participated in the theological conversations with the representatives of the Russian Orthodox Church in Odessa, and was received in audience by His Holiness Patriarch Pimen of Moscow and All Russia on March 19, 1980



His Holiness Patriarch Pimen before the Holy Epitaphion in the Patriarchal Cathedral of the Epiphany on April 4, 1980, Good Friday



Metropolitan Leonid of Riga and Latvia celebrating Divine Liturgy in the Cathedral Church of the Holy Trinity in Riga, October 30, 1979



On December 19/6, 1979, the
Feast of St. Nicholas the Mi-
racle Worker, at the Ca-
thedral Church of the Resur-
rection in Novosibirsk

See p. 29



The Gospel According to St. Matthew accounts all this very briefly: *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door... and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here, for he is risen...* (Mt. 28. 1-6).

From the testimonies, which have come down to us from the Spirit-bearing Fathers and which explain what is written in the Holy Gospel, we know, in the fullness of our joy in the Risen Christ, that the Most Pure Mother and Virgin was granted, as a reward for Her devotion to God's will and Her holy faith in Divine Providence (Lk. 1. 28), special tidings from God's Archangel not only about the Incarnation through Her of the Saviour, but also about His Resurrection from the grave on the third day. In his interpretation of the Gospel events, St. Gregory Palamas, inspired by the Holy Spirit (Jn. 4. 16, 26), saw in *the other Mary* mentioned by St. Matthew the Most Blessed Mother of God: "The Myrrhophores and Holy Apostles arrived at the open sepulchre after the guards had run away, but before their arrival when the other Mary came, there was an earthquake and the stone rolled away, and the sepulchre opened... The Life-Beaver opened His sepulchre for Her sake first of all... and through Her first revealed to all of us everything in Heaven and on this earth. For Her sake He sent down an Angel to shine like lightning while it was still dark... So that She could see not only the empty sepulchre, but also the shrouds neatly laid aside and eloquently attesting to the Resurrection of Him Who had been laid in the sepulchre" (St. Gregory Palamas, *Homilies*, Montreal, 1965, pp. 190-191). St. Gregory goes on to say that when Mary Magdalene ran to tell the Apostles about what had occurred, The Mother of God, the Virgin, together with other women, again went to the place She had come from and... *Jesus met them, saying, All hail* (Mt. 28. 9) (*Ibid.*, p. 192).

The Most Holy Mother of God, the first among people who were worthy and just... saw Him risen and enjoyed His divine speech, and not only saw Him with Her eyes, and heard Him with Her ears, but was the first and only one to hold Him by His holy feet (*Ibid.*, p. 188), of which the Holy Church sings joyfully "Rejoice with the Apostles, Most Pure One, Who hath been endowed with God's grace, for Thou hast seen Thy Risen Son and God: and Thou went the first to rejoice, for Thou hast seen the cause of all joy, O Most Unblemish Mother of God" (Theotokion, 1st hymn of the Paschal Canon).

It is only natural in the grandeur of these divine events that the Most Pure Mother of God was the first and undisputed witness of the mysterious rolling away of the stone from the entrance to the sepulchre, as well as a participant in the events of the subsequent days. For it would be difficult to even imagine Her absence among the Myrrhophores and the Holy Apostles on the most blessed night of the Resurrection.

To Whom, if not to Her, Who was full of grace and the beginning of our salvation—Her womb sorely wounded... seeing Her Lamb driven to the slaughter (Canon on the Lamentation of the Mother of God) would be given the maternal courage to visit the heavily-guarded sepulchre and boundless faith in the Resurrection of Her Son and God. For She alone, says St. Ambrose of Milan, raised Her banner of unblemished purity to Christ, a purity which even nature could not subordinate to its laws. She found the Word of God in the very bosom of the Father and adhered to Him with all Her soul. Her life alone is a lesson for everyone, and that which makes a man a member of the Church comes from the Mother of God. For the Church is the Virgin because of her chastity, as well as the Mother because of her posterity (St. Ambrose of Milan, *On Virginity*).

The holy monuments of the early Christian era attest eloquently to the Mother of God's service of grace to the young Church of Christ—the Jerusalem community—not only to the day of Pentecost, but to the end of Her earthly life. The holy martyr, St. Ignatius

Theophoros, wrote in a letter to St. John the Divine that there were many women who wished to see Jesus' Mary. That he had heard from acquaintances that She was filled with grace and all the virtues, that She had long been praised by all, despite the fact that the Scribes and Pharisees reviled Her. St. Dionysius the Areopagite wrote about the Mother of God with similar reverence to St. Paul: "I confess before God, O glorious teacher and guide, that when John, the faithful Apostle and lofty prophet who shone in his earthly life like the sun in heaven, led me before the God-chosen and Most Pure Virgin... my heart was overwhelmed as was my spirit, from Her glory and divine grace."

From the holy monuments of Christ's Church—the Books of the New Testament which, by God's will, have not been lost for two thousand years, but have been preserved for our spiritual edification, we learn of the new tidings brought by God's Angel when he announced the glorious Resurrection of our Lord Jesus Christ from the dead to the Most Holy Mother and Virgin (Mt. 28. 5-7).

Going back in thought to the time of these miraculous events, we cannot pass by the home of Christ's beloved Apostle, St. John the Divine, who had sheltered filially the Most Blessed Mary. Till the day of the descent of the Holy Spirit upon Christ's Apostles and Disciples, this home was the first and only Christian temple where the faithful gathered to pray (Acts 1. 14), where they enjoyed the warmth of the Most Pure Mother of God's maternal love as they awaited the coming of *another Comforter... the Spirit of truth... Who would guide them unto all truth* (Jn. 14. 16; 16. 13). During the hour of Her Son's terrible Passion, when He was abandoned by all *for fear* on Golgotha, the Blessed Theotokos fearlessly stood at the foot of His Cross and shared the prayer with Him

for the salvation of the world. Strengthened and filled with grace by the descent of the Holy Spirit upon Her on the day of the Annunciation (Lk. 1. 35). She now fortified the Holy Apostles so that they might receive the grace of the Holy Spirit, so that through His strength and action they could prepare themselves for an unprecedented feat—to devote their lives to bearing witness to the salvific Truth of the Gospel to the whole world, and thus to lay the foundation of Christ's Holy Church, to extol by their whole life the triumph of Eternal Life—Christ's Resurrection!

This is verily the miraculous and divine beginning of the Universal Church, which is majestic and unblemished in its virginal beauty, as is the Most Pure Theotokos Herself, without Whom the Plenitude of the Church is unthinkable, for the Word of the Father, the Son of God, was contained in Her virginal womb and received from Her human flesh, with which He rose from the grave, making Her the source of our sanctification.

As a result of the Most Holy Theotokos's unfailing, grace-bestowing participation in the Divine Economy of our salvation, every true Christian, like St. John the Divine, sincerely wishes to be under Her Protecting Veil. Only with Her—"the Most Pure Church of the Saviour"—do we enter into the Kingdom of Grace. In this plenitude of grace we become participants together in the ineffable mystery—witnesses of Christ's glorious Resurrection, participants in Christ's Church Triumphant, and we sing the triumphant song of her first believer—the Mother of our Lord of Hosts: "God Who created Thee, forefather, Adam, is now born of Thee and vanquishes Death by His death and illumines all with his divine and radiant Resurrection" (Theotokion, 4th hymn of the Paschal Canon).

HE IS RISEN INDEED! Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhovo

On the Gospel

For the Son of man is come to seek and to save that which was lost
(Lk. 19. 10).

The Gospel is Good News of joy. It preaches to the whole world Christ the Saviour Who came *to seek and to save that which was lost.*

Take heed, all ye sinners who have been lost, heed the sweet voice of the Gospel! It is fearful to be sinful before God—the Gospel preaches that our sins are remitted in the Name of Christ, and that Christ is our justification before God.

In Thee, my Saviour, Jesus, Son of God, I shall be justified; Thou art my truth and sanctification.

It is fearful to feel God's wrath—the Gospel preaches that Christ reconciled us with God *and came and reached peace to you which were afar off, and to them that were nigh.* A law-curse is a dreadful thing for us, for we are all sinners; it subjects the sinner to both temporal and eternal punishment—the Gospel preaches that *Christ hath redeemed us from the curse of the law, being made a curse for us.* Death is fearful for us—the Gospel tells us that Christ is our resurrection and our life. Gehenna and Hell are fearful for us—the Gospel preaches that Christ saved us from Hell. It is fearful for us to be separated from God and His Eternal Kingdom; the Gospel tells us that we shall always be with God in His Eternal Kingdom.

Beloved Christians, this is the sweet voice of the Gospel: *O taste and see that the Lord is good* (Ps. 34. 8). *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned* (Jn. 3. 16-18). We are required, dear Christians, to receive gratefully these heavenly and

sweetest of tidings and to always with all our heart thank God, our Benefactor, Who has pardoned us without recompense, and because of gratitude we must also show obedience and try to please Him. For conscience tells us that we must be grateful to our Benefactor.

He loved us, who are unworthy, so let us love Him too, Who is worthy of all love. Love demands that the loved one be not offended. But every sin offends God. Let us reject all sin and carry out His holy will, and let us not offend Him, our merciful Father and Benefactor. *Our Father, Who art in Heaven! Hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in Heaven....*

To whom is the Gospel preached? Christ replies: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted* (Lk. 4. 18). That is to say, to those people who, comprehending their sins, perceive their poverty, misery, and wretchedness, and whose hearts are contrite from fear of God's judgement and from grief. Take heed, O grief-stricken and contrite souls, hear the sweet voice of the Gospel: *The Son of man is come to seek and to save that which was lost.* He will seek and save you, too, inasmuch as you are among those whom He came to seek and save. Admit and confess yourselves to be sinners before God, and your sins shall be forgiven you in Christ's Name. Repent of your sins and grieve for God, and your salvation from God shall be at hand. *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief* (1 Tim. 1. 15). The Holy Spirit says to you through His servant: *The sacrifices of God are a broken spirit: a broken*

and a contrite heart... God... wilt not despise (Ps. 51. 17). A repentant and contrite heart offers this sacrifice to God, and this is the most pleasing of all offerings to Him. God regards such a sacrifice mercifully and sends down His grace (Is. 66. 2).

You see, dear Christians, how unacceptable the Gospel is for Christians who live without fear and without law, who do not perceive their sins, poverty, and misery, and have no contrition in their hearts. What is the use of ointment to a stone? But when applied to

a wound, its healing powers are transmitted to him who knows and perceives his infirmity.

Let us try to have contrite and humble hearts, and we shall draw from the Gospel, as from a salvific fountain, water to cool and slake our thirst, and our souls shall drink of it, and receive eternal life from Christ our Lord. Glorify to Him with the Father and with the Holy Spirit for ever and ever. Amen.

(The Works of Our Father, Tikhon of Zadonsk, Among the Saints, Vol. IV, Moscow, 1875, 1 Sermon. Abridged)

On Victory Day—May 9

CHRIST IS RISEN!

We can never forget the wondrous Easter season in 1945, when we greeted each other with "Christ Is Risen": it was also at this time that we received the joyous news that the enemy had been decisively defeated.

Every year we go to church on this day to offer prayers of thanksgiving to the Lord, Who helped us repel the hordes of fascist invaders.

Our country has always striven for peace, and today, too, it is advancing many peace proposals.

Great is the concept of peace, which we constantly hear in the prayers of the Church: "For the peace of the whole world, for the good estate of the Holy Churches of God... let us pray to the Lord...".

Our country, our great people are thwarting any and all plans and designs hostile to peace.

The Russian Orthodox Church, too, is active in this work: her servants

have always been promulgators of God's truth, of love and have been champions of peace.

Let us all pray together that the Lord will send the long-awaited and saving peace to all peoples of the world; let us pray that the Lord will help the leaders of our country in their work to foster peace. In offering up our prayers with all our hearts, let us recall how we suffered during the war; let us recall those who fought for victory, let us recall those who sacrificed their lives on the altar of the Motherland, those near and dear to our hearts.

Let us recall how eagerly we awaited the return of the victors, how we embraced them, and how, at that time, we wanted to see all evil wiped off the face of the earth, and for the peoples of the world to live under peaceful and blessed skies. Amen.

Archpriest ALEKSANDR KRAVCHENKO





On the 35th Anniversary of the End of the Great Patriotic War

During Easter season of 1945, the world heard the news of the victory over Nazi Germany. The Russian Orthodox Church, which bore the burden of the war from the very beginning along with the rest of the nation, rightly participated in its rejoicing over the victory. The words spoken by her Primate on June 22, 1941, were fulfilled. Returning to his residence after the Sunday service at the Cathedral of the Epiphany, the Locum Tenens of the Patriarchal See, His Beatitude Metropolitan Sergiy of Moscow and Kolomna learned of the invasion of our country by the Nazis. This news troubled him deeply that, after some reflection and, uplifted by prayer and confident divine assistance, he said to those present: "The Lord is merciful, and the protecting Veil of the Blessed Virgin, the Mother of God, the constant Patroress of the Russian Land, will help our nation get through this time of suffering and hardship and bring the war to a victorious end" [1, p. 234].

On that first day of the war the first Bishop of the Russian Church firmly and clearly set forth the position of the Church. His "Message to the Pastors and Flock of Christ's Orthodox Church" was sent out to all the parishes [2, pp. 3-5]. It gave every possible emphasis to the words said earlier in the "Message of the Holy Synod to Orthodox Archpastors, Pastors, Monks, Nuns, and All the Faithful of the Holy All-Russia Orthodox Church" of July 29, 1927: "We want to be Orthodox and at the same time to recognize the Soviet Union as our civic homeland... Any blow directed at the Soviet Union, be it war, boycott, public calamity, mere assassination, ...is perceived as a blow directed against us. Remaining Orthodox, we remember our duty to be citizens of the Soviet Union not only for wrath, but also for con-

science sake, as the Apostle taught us (Rom. 13. 5).

In the message of the Locum Tenens on the first day of the war, one can hear the wise and peaceful voice of the Russian Church, which has "always shared the fate of the nation. She has suffered its hardships and rejoiced in its successes. Nor will she abandon it now. She blesses with the heavenly blessing the forthcoming feat of the nation. We, more than anyone else, need to remind ourselves of Christ's words: *Greater love hath no man than this, that a man lay down his life for his friends*. This applies not only to those killed on the field of battle for his people and their well-being, but also to anyone who sacrifices himself, his health, his profits, for his country... Countless thousands of our Orthodox soldiers have selflessly given their lives for their country and faith during all incursions of enemies into our country. They died, not giving a thought to glory; they sacrificed everything, including their very lives. The Church of Christ calls upon all Orthodox to come to the defence of the sacred borders of our country. The Lord will give us victory".

The response which these words evoked in human hearts is attested to by the feat of Metropolitan Aleksey of Leningrad (later His Holiness the Patriarch of Moscow and All Russia) who did not abandon his flock during the siege of Leningrad. In an address to his flock on July 26, 1941, he said: "The Message of Metropolitan Sergiy called upon all the faithful in that terrible hour of peril for our country to unite in defence—each to the fullest extent of his ability—of our great country. And this voice of the Primate proved not to be a *voice of one crying in the wilderness*. All the faithful responded to this call.... Not only the



**Metropolitan Sergiy of Moscow and Kolomna,
Locum Tenens of the Patriarchal See**

young who had not yet been drafted into military service, but the elderly and the old went as volunteers to the front—to this feat blessed by the Church.... Molebens in churches and entreaties for victory for the Russian army echoed in the heart of every worshipper.... It is nothing new in history that insane men have appeared who dreamed of subjugating the entire world.... War is a horrible and destructive thing for those who launch it unnecessarily and unrighteously, with greed for pillage and enslavement; theirs is ignominy and the curse of Heaven for the blood and misfortunes of their own and other people.

"But war is a holy thing for those who are forced to fight—in defence of righteousness and their country. Those who take up arms in such cases perform a feat of righteousness, and, suffering hardship, wounds and death for their kin and country, follow in the footsteps of the martyrs to win unwaning and eternal crowns. For this reason the Church blesses these feats and everything each Russian does in defence of his country. The Church in-

cessantly calls upon all to come to the defence of the Motherland. Filled with faith in the fact that God will bestow His help in this righteous cause, she prays for complete and decisive victory over the enemy" [3, pp. 414-418].

The prayerful upsurge and the confidence in victory was connected with the belief that "God is not in strength but in truth", as the Orthodox Prince Aleksandr Nevsky said inspired [3, p. 102]. The "Prayer Read at Liturgy in the Russian Orthodox Church During the Great Patriotic War of 1941-1942" and "Moleben During the Slaughtering of the Enemy..." were published. Nor did the Church forget in her prayers "those whom the Lord willed should lay down their lives for the defence of their country" [3, p. 95]. The prayers were not in vain. "The Church's blessing gave the Russian army the strength to win. And despite the persistent attempts to crush the might of the Russian army, the strength of our army grew, and along with it the number of glorious victories. The sharp arrows of the enemy could not pierce our shield, for our shield was our faith in the rightfulness of our cause" [1, pp. 289-290].

The partisan struggle against the occupiers, in which the members of the clergy as well as laity took part, all had the archpastoral blessing of the Patriarchal Locum Tenens—from September 1943, His Holiness Patriarch Sergiy of Moscow and All Russia. Addressing the inhabitants of occupied territories, he wrote that the news "of the exploits of the partisans reach us and inspire us to work for the national cause. May your local partisans always be for you not only an example and inspiration, but also an object of incessant concern.... Participants in the partisan war are not only those who take up arms and attack enemy detachments. Participants are also those who supply the partisans with bread and everything they need in their dangerous life; those who hide partisans from traitors and German spies; those who care for the wounded, etc. May God also help you to contribute to the common cause with whatever you possess and are able to do.... *The Church strengthen ye the weak hands, and co-*

from the feeble knees. Say to them that are of a fearful heart, Be strong, fear not... (Is. 35, 3-4). Let the weak say, I am strong (Joel, 3. 10). Let us all be courageous. Let us say to our enemies: We fear not your threats nor are we confused. Even if you gather strength against us again, again you shall be beaten (Is. 8. 12, 9), for God is with us! To Him power and glory, and victory forever. Amen" [2, pp. 12, 40, 38].

"Having blessed Dimitriy Donskoi before the Battle of Kulikovo, St. Sergiy of Radonezh sent two monks from the brotherhood of the Trinity Lavra into the ranks of the Russian forces.

"Two warriors could hardly add much to the strength of the Russian army. But these were envoys of St. Sergiy and his Lavra. Seeing them in their midst, the Russian warriors became convinced that the Orthodox Church was blessing them for the sacred cause of saving their country, that the prayers of Hegumen Sergiy were accompanying them to the field of battle. This served to ease and enhearten the Orthodox army before the great battle." On December 30, 1942, the Patriarchal Lom Tenens called upon the faithful to repeat "on behalf of our Orthodox Church the example of St. Sergiy" and send to the army "alongside our prayers and blessings, material proof of our participation in the common cause" [2, p. 41, 42]. The contributions made by the faithful of the Russian Orthodox Church went to the building of the Dimitriy Donskoi Tank Column and the Aleksandr Nevsky Air Squadron. The donations came in from private persons, the clergy and the laity as well as from the Patriarchate and church councils. For example, in a church in Leningrad "some unknown worshippers placed a package in a secluded spot by the icon of St. Nicholas; the package contained around 150 ten-ruble gold pieces minted before the Revolution. They were immediately deposited in the bank for defence needs" [3, p. 415].

After the death of His Holiness Patriarch Sergiy on May 15, 1944, the Russian Church was steered by the Locum Tenens of the Patriarchal See, Metropolitan Aleksiy of Leningrad. The 1945 Local Council of the Russian Or-



Metropolitan Aleksiy of Leningrad and Novgorod during the war

thodox Church elected him Patriarch of Moscow and All Russia. As victory drew near, the Church was faced with new tasks. Her new Primate wrote: "I have found it appropriate to call upon the clergy and faithful of our Orthodox Church to mark the approach of the victorious conclusion of the war with generous donations towards the assistance fund for children and families of the fallen soldiers of the valiant Red Army" [1, p. 292].

When the long-awaited peace finally reigned in Europe and all over the world, the Russian Church, through His Holiness Patriarch Aleksiy, called upon her flock to "joyfully begin working at the hard, but creative labour".

The patriarchal messages of May 9 and September 3, 1945, read in part: "Is it only joy that victory brings? It also brings a sense of obligation, a sense of duty, a sense of responsibility for the present and for the future; the realization of the need to step up work to consolidate victory, to make it fruit-

ful, to heal the wounds inflicted by the war.

"If during the war, in our unwavering faith in the final triumph of our cause, we overcame all the difficulties, all the deprivations, all the hardships on the front and in the rear, imagine with what doubled strength we will set about to rebuild our cities, of which each is a war hero; our beloved and sacred monuments, everything created by the powerful will and might of our great people.

"Reverently recalling the feats of our valiant army and those near and dear to us, who laid down their temporal lives for our happiness in hopes of attaining eternal life, we will never cease praying for them, and in this will we draw consolation in our sorrow for the loss of our loved ones and will strengthen our faith in God's boundless mercy towards them, who have gone to Heaven, and in His almighty help to us, who have been left to con-

tinue working on earth and for improving life on earth....

"Peace and eternal life to all those who laid down their lives for the freedom and well-being of our country!

"We pray to God that, ...in the whole world according to the words of the Prophet, *righteousness and peace shall kiss each other* for the everlasting and peaceful prosperity of all nations" (*JMP*, 1945, No. 5, pp. 10-11; No. 6, p. 15).

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European Church Consultation on Combatting Racism

Stockholm, March 2-9, 1980

RACISM IN EUROPE

STATEMENT

From March 2 to 9, representatives of European Churches, Councils of Churches, Christian organizations and other bodies met in Stockholm with people also involved in combatting racism, including those suffering from racial discrimination. The aim of the consultation was to make an assessment of the Churches' witness and struggle against racism and to seek new ways of making their witness and struggle more effective. 130 people were present.

During our time together, we have received the insights of theologians, sociologists and other experts. We have listened to the experience of people from many parts of Europe. We are thus aware of the reality of racial doctrine and practices, which cause injustice and an immeasurable amount of human suffering. We have reflected,

for example, on the conditions of migrant workers and their families, and the effects of unjust, discriminatory immigration laws and practices. Racism in some form has always had a place in Europe, but in its new manifestations it presents an exceedingly serious challenge.

The new growth of racism in Europe has been brought about partly by increased movement of peoples in Western Europe, to meet the demands of industry for labour. The new pluralism in our societies means that we have to learn to live and work together. Increasing unemployment in Western Europe, through changed economic circumstances, is making the question more urgent and pressing. Our temporary circumstances are conducive to the growth of racism, and therefore must be taken with utmost seriousness.

We are clear in our understanding that racism is contrary to the will of God, and is both sinful and heretical. The Christian Gospel is **opposed to all** expressions of racial discrimination.

We also affirm that racism in all its forms is indivisible. We do not have the liberty of choosing between white racism and other forms of racism, or, for example, between racism in Europe and racism in Southern Africa. They are not alternative considerations. The insights gained in one area of witness and struggle should be used as incentives in the other.

Our consultation is taking place in connection with the consultative process of Combating Racism in the 1980s inaugurated by the World Council of Churches at its Central Committee meeting in Jamaica in January 1979. We have joined with Churches on different continents which, at this time, are similarly consulting about the ways of more effective action for social justice. We acknowledge the leadership which the Churches have given on this issue through the WCC in the last 10 years. Many Christians have reacted with uneasiness and hostility to the methods chosen. We know, however, that in many parts of the world, Christians have found the Programme to Combat Racism to be a great sign of hope. The difficulties are real, but the new thrust in the Churches expressed by minority groups is also real. In this dilemma, we must with patience and forbearance seek to find God's guidance for the way ahead.

We have in worship and discussion reminded ourselves, as we would dare to remind our fellow Christians, that the basis for belief and action for Christians in this matter is the life and witness of Jesus Christ our Lord, given to us in the New Testament. We seek through prayer, and taking counsel with fellow Christians, the guidance of the Holy Spirit. We are in no doubt that we must seek in love right relations with all our fellow human beings.

We must more resolutely oppose oppression, but as Christians we must unfailingly seek the good of all. In the struggle for freedom, justice, and reconciliation we must be ready

to extend our relationships to all in Christian love.

We offer the following recommendations of the consultation for consideration by the World Consultation in Holland, June 16-21, and draw attention to the comments and the group reports attached.

It is our hope that the material in this report and the recommendations will be made widely known through the Churches of Europe, in order that we may as a Christian community address ourselves to this with renewed seriousness.

During the group work and the plenary sessions of the consultation we have come to realize that our thinking together is expressing itself in three main trends. The actual recommendations from the group naturally fall into this three-fold classification, and were actually presented to the consultation for approval in that form.

(1) That in spite of it being the subject of much criticism we must reaffirm the importance of the Programme to Combat Racism and we must strengthen it to perform its task more effectively.

(2) That the dimension of a European consultation has made us take the whole subject-matter of the Programme to Combat Racism and apply it more directly to Europe; as the necessary process of revision goes forward we must, as it were, internalize the PCR for Europe.

(3) There is now a very clear need for the effort to combat racism, and the replacement of racism by a positive endeavour to promote good relationships, to be directed to and organized at the local level, and in this respect the Churches can and must give a rigorous lead.

Protopresbyter Prof. Vitaliy Borovoi, representative of the Moscow Patriarchate at the WCC in Geneva; Archpriest Gennadiy Yablonsky, editor of the journal *Stimme der Orthodoxie*; and A. S. Buevsky, Secretary of the Department of External Church Relations, participated in the consultation on behalf of the Russian Orthodox Church.

Statement of the Representatives of Some Churches in the USSR and the USA, Participants in the Meeting of the WCC CCIA

We, representatives of some Churches in the USSR and USA, participating in the meeting of the CCIA of the WCC in Larnaca, Cyprus, from February 25 to 29, 1980, met and discussed our common responsibility in the cause of peace and fraternal relations between our Churches in the light of the recent deterioration of relations between our two countries. After the serious discussion which was carried out in a warm atmosphere, and the exchange of information it became evident to us that there are certain fields of common concern and responsibility, namely:

1. In this period of tension and after, we mutually pledge to do everything

possible in order to continue good relationships and open contacts between our Churches.

2. We welcome the forthcoming exchange of letters on the occasion of the first anniversary of the "Choose Life" statement whereby we shall reaffirm the commitments made in this important document.

3. We propose that the representatives of Churches of the Soviet Union and the USA should have a meeting before or during the session of the WCC Central Committee in August 1980 in order to reaffirm our common Christian concern and responsibility for peace.

Dr. CLAIRE RANDALL,
General Secretary
of the National Council
of the Churches of Christ in the USA
Dr. LAMAR GIBBLE,
Church of the Brethren,
member of the International
Commission of the NCCC
Ms. MARY JANE PATTERSON,
United Presbyterian
Church in the USA
Ms. ALICE WIMER,
Staff Associate for
International
Affairs of the NCCC

+FILARET,
Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine

A. S. BUEVSKY,
Secretary of the Department
of External Church Relations

A. M. BYCHKOV,
General Secretary
of the All-Union Council
of the Evangelical Christian Baptists

Pastor KALLE KASEMAA,
Evangelical Lutheran Church
of Estonia

EXCHANGE OF LETTERS ON THE OCCASION OF THE FIRST ANNIVERSARY OF THE "CHOOSE LIFE" STATEMENT

To His Eminence YUVENALIY, Metropolitan of Krutitsy and Kolomna,
Head of the Department of External Church Relations, Moscow

Your Eminence, on the first anniversary of the meeting of representatives of the Churches of the USSR and the USA in Geneva, March 27-29, 1979, we greet you, brothers and sisters in Christ. As before we "express profound concern about the danger of a precarious balancing of humanity on the brink of nuclear catastrophe". The development of still more terrible

weapons and the increase in fear and suspicion have led to increased militarism and greater danger. Against this we say again "No"! In the name of God—"No"! The God of peace has granted a vision of shalom in which all peoples and nations dwell together in security. The arms race brings with it fear, suspicion and an escalation of terror rather than the establishment of

security. In Geneva we affirmed our unity in confessing Christ as Lord and Saviour. We remember our Lord Who offered Himself that we might have life and have it abundantly. And we took seriously God's call in Deuteronomy 30. 19: *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.* On the occasion of the anniversary of our common declaration "Choose Life" we

reaffirm our commitment to building relations of trust and pledge to continue our work to implement the call to action.

The Rev. M. WILLIAM HOWARD,
Bishop CHESTER A. KIRKENDOLL,
Bishop JAMES K. MATHEWS,
Ms. ALICE WIMER, Dr. CLAIRE RANDALL,
Archpriest VLADIMIR BERZONSKY,
the Rev. AVERY D. POST,
Dr. DOROTHY J. MARPLE,
The Rev. ARIE R. BROUWER,
Dr. V. BRUCE RIGDON
New York, March 21, 1980

**To the Rev M. WILLIAM HOWARD, President of the National Council
of the Churches of Christ in the USA**

Dear brother in Christ, extending my greetings on the first anniversary of the historic Geneva meeting between representatives of Churches in the USSR and the USA, I express concern in view of our special responsibility as Christians for relations between our two countries and peoples. The meeting took place at a time when the world peoples began to hope for concrete steps in the field of disarmament thanks to SALT-2. It says in our joint statement that the Lord has *set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live.* This call to unite efforts for the triumph of life and righteousness on earth to common efforts for the cessation of the arms race is particularly urgent now. Christians in the Soviet Union are greatly concerned about the complications in the international situation. Mankind is living today in an alarming time fraught with danger that the good fruits of detente and the initial success on the way to general and complete disarmament may be destroyed. In these conditions we again speak out for constructive cooperation between our countries, for the restoration of good relations between the USSR and the USA, which is undoubtedly a decisive factor in international peace. Our desire that SALT-2 be ratified as soon as possible and SALT-3 begin remains unaltered because only control over armaments and a realistic move in disarmament can

bring forth the desired fruit of peace. Our conviction is that now that relations between the Soviet Union and the United States have grown tense, our role as Christians in these countries is to seek ways and advance new proposals to restore confidence between our peoples, to strengthen detente, and to promote its consolidation and development as the only reasonable possibility for humanity to preserve life on earth. I vividly recall what our joint statement says regarding our planet's condition by the end of the bimillenary of the Christian era: "Shall it be a blooming garden or a lifeless, burnt out, devastated land?" Aware of this great responsibility of Christians, we state the need for and usefulness of our efforts towards disarmament, understanding and cooperation between the peoples of our countries. Looking forward to possibilities of expressing these feelings in concrete form and seeking ways for this, we send greetings from the Christians of the Soviet Union in the hope that the bridges of good friendly relations between the USSR and the USA will not be burnt down but be strengthened further.

With best wishes and love in Christ,

+YUVENALIY, Metropolitan
of Krutitsy and Kolomna,
Head of the Department of
External Church Relations
of the Moscow Patriarchate

Moscow, March 24, 1980

Second Jubilee Congress of Pacem in Terris

On February 5-6, 1980, the 2nd All-Czechoslovakian Jubilee Congress of the Pacem in Terris Association of the Catholic clergy, dedicated to the 30th anniversary of the association was held in Prague, CSSR.

The congress was attended by Bishop Antoniý of Stavropol and the Kuban; Archimandrite Vladimir Ikim, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary; and Hegumen Sergiy Fomin, Deputy General Secretary of the Christian Peace Conference, representative of the Russian Orthodox Church at the CPC in Prague.

Bishop Antoniý delivered a speech of greetings to the congress.

In the evening of February 5, Bishop Joseph Vrana of Ottavia, Administrator of the Olomouc Diocese, officiated at the solemn service, assisted by many clerics, in the Cathedral of St. Vitus,

dedicated to the congress's opening.

That same day, Dr. M. Lučan, Vice-Chairman of the CSSR Government, gave a reception in honour of the participants in the congress.

During their stay in the ČSSR, the delegation of the Russian Orthodox Church was received by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. The members of the delegation made a courtesy call on His Eminence František Cardinal Tomášek, Archbishop of Prague, Primate of Bohemia and Moravia. They visited the Christian Peace Conference Headquarters where they met the Rev. Dr. Lubomir Miřejovský, General Secretary of the CPC. The delegation of the Russian Orthodox Church was received by Dr. Karel Hruza, Director of the Secretariat of Church Affairs of the Presidium of the ČSSR Government.

Theological Consultation Between the Representatives of Pax Christi International and the Russian Orthodox Church

Trinity-St. Sergiy Lavra, Zagorsk, USSR,
March 19-21, 1980

COMMUNIQUE

The beginning of the bilateral conversations between Pax Christi International and the Russian Orthodox Church goes back to the meeting between the representatives in Vienna in 1974. The conversations were continued in Leningrad in 1976 and in London in 1978. In compliance with the recommendations of the last, the two sides held a theological consultation at the Moscow Theological Academy on March 19-21, 1980, with the purpose of preparing the 4th conversations in Moscow. The consultation was devoted to the discussion of the two themes: "Peace and Theology" and "Ethical Aspects of Disarmament".

Taking part in the consultation—

On behalf of Pax Christi International:

The Rev. Dr. Wim Rood, member of the Commission for Contacts with

Eastern Europe of Pax Christi International;

The Rev. Prof. Enrico Chiavacci, member of the Commission for Contacts with Eastern Europe of Pax Christi International;

The Rev. Gerald McFlynn, chaplain to the British section of Pax Christi, member of Pax Christi East-West Working Group in Britain;

Dr. Gerald A. Vandergaer, member of Pax Christi International Working Group on Non-Violence.

On behalf of the Russian Orthodox Church:

Archpriest Prof. Vasilij Stoikov of the Leningrad Theological Academy, member of the Holy Synod Commission on Christian Unity;

Archimandrite Avgustin Nikitin, lecturer at the Leningrad Theological Academy, member of the Holy Synod Commission on Christian Unity;

Aleksei S. Buevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, member of the Holy Synod Commission on Christian Unity;

Prof. Aleksei I. Osipov of the Moscow Theological Academy, member of the Holy Synod Commission on Christian Unity.

Prior to the consultation, the delegation of Pax Christi International was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. The reception took place in His Eminence's chambers at the Novodevichy Convent, Moscow.

The sessions were chaired by the Rev. Dr. Wim Rood and Archpriest Prof. Vasilii Stoikov.

The sessions were accompanied by joint prayers, the members attended Lenten services in the churches of the Trinity-St. Sergiy Lavra and of the Moscow Theological Academy.

Papers on the first theme were presented by Prof. A. Osipov and the Rev. Prof. Enrico Chiavacci, and on the second, by Prof. Archpriest V. Stoikov and Prof. Gerald A. Vandergaer. Apart from these, there was a paper by Bishop Hubertus Ernst, President of Pax Christi section in the Netherlands on "Ethical Aspects of Nuclear Armament" (1977), which was read by Father G. McFlynn.

All the papers were followed by extensive discussions which were carried out in a spirit of brotherly love and mutual understanding, inspired by their common faith in Jesus Christ and helped by the growing understanding of concrete situations of one another as a result of previous conversations.

The discussions showed the deep concern of both sides for the international situation today and their conviction of the necessity of further strengthening the peacemaking activities of Pax Christi International and the Russian Orthodox Church aimed at establishing trust among nations and states, at promoting humanity's spee-

diest progress along the path to disarmament, both nuclear and conventional, at deepening mutual understanding and detente in international relations, at developing brotherly relations and peaceful cooperation among all nations.

On the theme "Peace and Theology", the resultant document was prepared by the Rev. Prof. E. Chiavacci and Prof. A. Osipov which was accepted by the participants in the consultation. The results of the discussion on the theme "Ethics of Disarmament" were summarized in four documents. However, both themes are in need of further study. All these documents will be presented to His Grace Bishop Luigi Bettazzi, President of Pax Christi International and to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. The résumés are intended to be presented to the participants in the Fourth Conversations Between the Representatives of the Russian Orthodox Church and Pax Christi International planned later this year.

During the period of the consultation, the two delegations and a group of the participants in the Fifth Theological Conversations Between the Roman Catholic Church and the Russian Orthodox Church held recently at the Odessa Theological Seminary on the invitation of His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, met the faculty members and students of the Moscow theological schools, and attended the concert given by the students' choir.

The participants in the consultation expressed their deep appreciation of the cordial hospitality accorded them by His Grace Archbishop Vladimir, his colleagues and students of the Moscow theological schools.

Both delegations consider it useful to publish the results of the present consultation together with the materials of the coming meeting in Moscow.

Consultative Meeting Between Representatives of the Christian Peace Conference and International Fellowship of Reconciliation

A consultative meeting between representatives of the Christian Peace Conference and International Fellowship of Reconciliation (IFOR) was held on January 26-28, 1980, in Shoorl, near Alkmaar, the Netherlands.

The CPC delegation included Dr. Abraham Thampy, Vice-President of the CPC; the Rev. Dr. Lubomir Miřejovský, General Secretary of the CPC; Hegumen Sergiy Fomin, Deputy General Secretary of the CPC, representative of the Russian Orthodox Church at the CPC. The International Fellowship of Reconciliation was represented by Ronald Beasley, President of the IFOR; Dr. Hannes de Graaf, former president

of the IFOR; James Forest, coordinating-secretary, and Hamish Walker, General Secretary of the IFOR.

The participants noted that the meeting was taking place in a period of deteriorating international situation, strengthening of the arms race, and the increasing danger of worldwide conflict. They spoke of the necessity of holding peace meetings between representatives of Churches with the purpose of increasing the contribution of the Churches to the consolidation of peace on earth. Both sides stated that the contribution of the CPC and IFOR to strengthen peace and promote detente must be increased further.

The CPC Delegation Visits Mozambique

On the invitation of the Christian Council of Mozambique, the CPC delegation stayed in the country from March 19 to 26, 1980. It was composed of: Bishop Karoly Toth, CPC President; the Rev. Lubomir Miřejovský, CPC General Secretary; the Rev. Christie Rosa, General Secretary of the Asian CPC; the Rev. Stanford Shauri, General Secretary of the African CPC; Archbishop Vladimir of Vladimir and Suzdal, and the Rev. Hans Joachim Oeffler (FRG).

The delegation had meetings with the leaders of the Christian Council of Mozambique (CCM) and the Women's Association of the CCM, and with the representatives of the clergy and laity of a number of Churches in Mozambique.

The CPC representatives visited Mo-

puto, Matsola, Chokwe and got acquainted with their religious life, as well as the Protestant seminary near Moputo where they had a talk with its lecturers and students.

The delegation was received by Mariano Matcinha, Minister of Internal Affairs of Mozambique, and by Ms. Janette Mondlano, National Director for International Cooperation.

On Sunday, March 23, all the members of the delegation attended divine services and delivered sermons in Moputo churches. Archbishop Vladimir attended the service in the Methodist church where he preached a sermon.

On March 25, Archbishop Vladimir was received by His Excellency P. N. Evsyukov, Ambassador Extraordinary and Plenipotentiary of the USSR to Mozambique.



Bulgarian Church Metochion in Moscow

The Primate of the Bulgarian Orthodox Church, His Holiness Patriarch Maksim of Bulgaria, turned 65 on October 29, 1979. On that day, Divine Liturgy in the Bulgarian Church Metochion in Moscow was followed by a moleben led by Archimandrite Naum, representative of the Bulgarian Patriarch to the Patriarch of Moscow and All Russia and dean of the metochion, together with Archimandrite Galaktion (Bulgarian Church), a postgraduate at the Moscow Theological Academy, and the clerics of the Holy Dormition Church of the Bulgarian Metochion. The assembly of the clergy and numerous parishioners prayed the Life-Giving Lord to grant His Holiness Patriarch Maksim good health, long life and further successes in his primatial ministry for the benefit of our Orthodox Sister Churches.

After the moleben, Archimandrite Naum delivered a short address.

"Dear brothers and sisters," he said, His Holiness Patriarch Maksim, for his love of the Church of Christ and all the people of God and for his zealous efforts as Primate of the Bulgarian Orthodox Church, has deservedly won the love and respect of all the Church's clergy, the Orthodox believers, and the public of his country as well as that of the Primates and hierarchs of the Orthodox Sister Churches.

"On behalf of all of us," he said in conclusion, "I congratulated His Holiness Patriarch Maksim, and wished him a long and peaceful life, good health, salvation and beneficent success for many years to come."

Protodeacon Mikhail Shumsky chanted "Many Years" in honour of His Holiness Patriarch Maksim and then the choir of the church solemnly responded with the majestic "Many Years" composed by Archpriest Petr Turchaninov († 1856).

* * *

On December 7, 1979, with the blessing of His Holiness Patriarch Maksim

of Bulgaria, after Divine Liturgy at the Bulgarian Metochion in Moscow, the clergy and workers of the metochion were presented with the jubilee medal cast, with the blessing of the Holy Synod of the Bulgarian Church, to commemorate the centenary of the liberation of Bulgaria from the Ottoman yoke. The Primates of the Russian and Bulgarian Sister Churches—His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria—are depicted on the obverse of the medal. The reverse depicts the Memorial Cathedral Church of St. Aleksandr Nevsky in Sofia, which was built to commemorate the glorious and historic victory of the Russian warriors and the Bulgarian volunteers in the Liberation War of 1877-1878.

The ceremony ended with the singing of "Many Years" to Their Holinesses the Primates of the two Sister Churches.

* * *

January 21 (New Style followed by the Bulgarian Church) was the Feast of St. Maximus "Confessor" (7th century) and the name-day of the Primate of the Bulgarian Church, His Holiness Patriarch Maksim. In 1980, this feast fell on a Sunday. After Divine Liturgy, a solemn moleben was led at the church of the Bulgarian Metochion by its dean, Archimandrite Naum, together with Archimandrite Galaktion and the clerics of the metochion.

After the moleben, Archimandrite Naum delivered a sermon.

The choir of the church sang "Many Years" repeatedly to honour the First Bishop of the Church of the fraternal Bulgarian nation on his name-day.

* * *

Since 1878, the Bulgarian people annually celebrate March 3, as one of the greatest dates in their history—the liberation of Bulgaria from the Ottoman yoke that lasted five centuries with the fraternal assistance of Russia. The war for the liberation of Bulgaria

The Syndesmos Conference in Mongeron

Witness and Service Conference organized by Syndesmos (international Orthodox youth organization) was held from August 28 to September 2, 1979, in Mongeron, a suburb of Paris. Representing theological schools of the Russian Orthodox Church were Syndesmos Vice-President, Hegumen Avgustin Nikitin (Leningrad Theological Academy); Archpriest Leonid Nedaikhlebov (Odessa Theological Seminary); Syndesmos Executive Committee member, Hieromonk Markell Vetrov (LTA); Hieromonk Kliment Kapalin; I. Zaretsky (Moscow Theological Academy), and S. Rasskazovsky (LTA). Also participating in the proceedings of the conference were LTA students: Archimandrite Michael Boliastis, Archimandrite Timotheos Margaritis (Jerusalem Patriarchate), and Hierodeacon Nikon Yakimov (France).

Taking part in the conference were some 100 delegates from the USSR, France, Greece, Finland, the Middle

East, the USA, Australia, England, Belgium, Kenya and Chile. Observers were invited from the Roman Catholic Church, the World Council of Churches, and the World Student Christian Federation.

On August 28, after the evening service, Metropolitan Meletios of France (Constantinople Patriarchate) opened the conference.

The theme of the conference, "Witness and Service", was approved at a session of the Syndesmos Executive Committee in 1977 in Chambes, Switzerland, and is directly connected with the theme of the World Mission and Evangelism Conference to be convened in 1980 in Melbourne, Australia.

The principal paper, "Witness and Service in Orthodox Christian Life" was read by Archpriest Thomas Hopko, an assistant professor at St. Vladimir's Orthodox Theological Seminary (USA). The Christian, he said, must serve human justice in all its forms and fight against oppression, hunger and poverty. He must constantly draw upon the inexhaustible treasure-store of the

Abridged in the English edition. — Ed.

undertaken by Russia and the great sacrifices that were made on the altar of independence of the fraternal Slavonic people will never be forgotten by the Russian and Bulgarian peoples.

The Bulgarian people honour deeply their liberator—Russia. And this year, too, on March 3, commemoration services were held in all the churches of Bulgaria and by the graves of the Russian warriors and Bulgarian volunteers.

A panikhida for the Russian liberators and Bulgarian volunteers, who fell in battle, was said in the Church of the Dormition of the Most Holy Mother of God at the Bulgarian Metochion. After the panikhida, Archimandrite Naum, dean of the metochion, addressed the worshippers with the following words: "In the days of hard and unbearable thralldom there appeared a

legendary figure, popularly known as Grandpa Ivan, the elder brother of the Bulgarian people, who came across rivers and mountains to put an end to the reign of the Ottoman conqueror. The dawn of freedom at last came to long-suffering Bulgaria.

"Dear brothers and sisters! A lot of time has elapsed since then, but our love and gratitude to our brother-liberators do not die. In the new conditions of People's Bulgaria they are growing and strengthening.

"We make a deep bow and sing eternal glory to the Russian and Bulgarian warriors who fell liberating Bulgaria. May God rest their souls! May the Kingdom of Heaven and eternal memory be theirs!"

Archpriest IOANN KHRISTOC
Bulgarian Metochion in Moscow

December 4/November 21,
1999, the Feast of the Presen-
tation of the Blessed Virgin in
the Temple, at the Cathedral
Church of the Presentation of
the Blessed Virgin in Chebok-
sary

See p. 21





The Icon of St. Meletiy, Archbishop of Kharkov and Akhtyrka.

Below: the interior of the Church of St. Meletiy (the ground floor chapel of the Kharkov Cathedral Church of the Annunciation)

See p. 11



ВЪЗНЕСЕНИЕ



**The Icon "ASCENSION OF THE LORD GOD AND OUR SAVIOUR
JESUS CHRIST"**

"God hath ascended with the voice of rejoicing, the Lord with the voice of the trumpet, to raise the fallen likeness of Adam, and send the comforting Spirit to sanctify our souls."

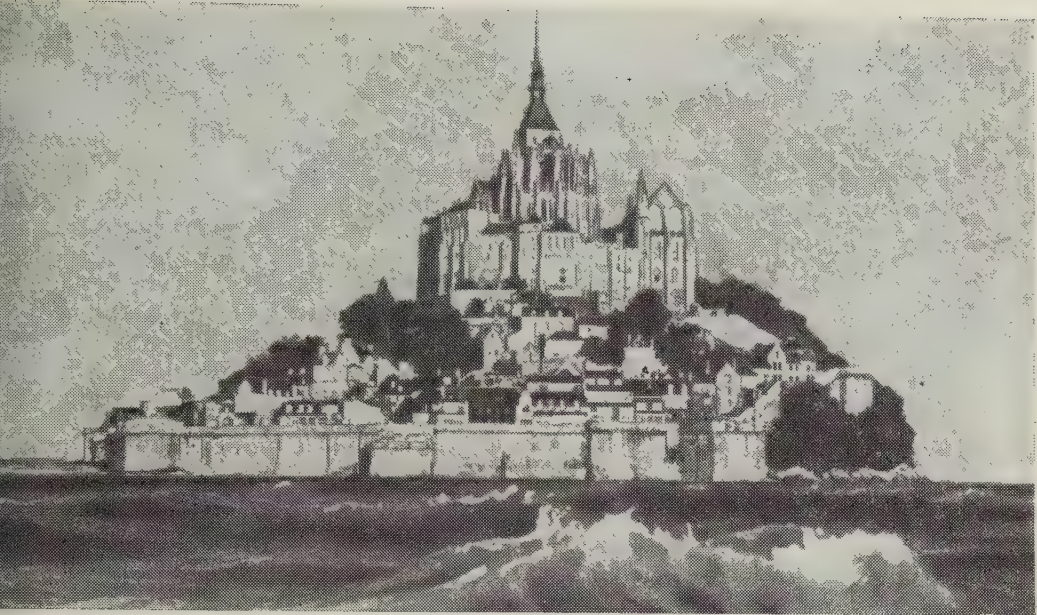
(*"Divine Prayers and Services", apostichon of the feast*)



The newly-consecrated restored iconostasis in the Church of St. Philip the Apostle on Nutnaya Street in Novgorod.

Below: The restored iconostasis of the newly-built Church of St. Nicholas adjacent to the Church of St. Philip the Apostle





The Monastery of St. Michael the Archangel in Normandy

spiritual traditions of Orthodoxy. This is what Syndesmos members should view as one of their major tasks.

The conference participants divided into sub-groups to discuss the following topics: (1) Living Orthodox Christian Witness Today; (2) Working as a Christian in the World; (3) Mutual (Social) Relations; (4) What Separates Us from God?; (5) The Spiritual Dimension of Our Life.

Makha Shakashiri (USA), a member of the Syndesmos Executive Committee, spoke about Syndesmos's work with young people in South America, and about the growing role of women in the Church.

Hegumen Avgustin's paper dealt with some features of the evangelization being carried out by the Church in the East European countries. He noted that the main task of the Orthodox pastor was to give himself *continually prayer, and to the ministry of the word* (Acts 6. 4), for, as St. Paul says, *necessity is laid upon me; yea, woe unto me, if I preach not the gospel* (Cor. 9. 16). Christ did not limit the mission of saving grace, saying that it came from His followers... *other sheep have which are not of this fold: them so I must bring, and they shall hear*

my voice; and there shall be one fold, and one shepherd (Jn. 10. 16). The presence in the world, alongside the Church, of a wide sphere encompassing these *other sheep* broadens the scope of action for the pastor.

Archpriest Georgios Metallinos (Greece), who represented the Christian Union of Working Youth, spoke about life in Greek monasteries.

Deacon Joannes Geit (Marseilles), a member of the Orthodox Fellowship of Western Europe, talked about Orthodox youth in Western Europe. His paper dealt with problems facing young Orthodox Christians in diaspora, living among a non-Orthodox majority.

By way of supplementing the report by Deacon Joannes Geit, Syndesmos Vice-President, Michael Sologub, spoke about the work of the Orthodox Fellowship in France.

One of the plenary sessions was devoted to a meeting with Archbishop Pierre [formerly of Korsun, presently under the jurisdiction of the American Autocephalous Orthodox Church], Kirill Elchaninov, Velizar Gaich and other founders of Syndesmos. They shared their reminiscences of Syndesmos's first days. The First General Assembly

of Syndesmos took place in France in 1953.

During one of the conference days its participants enjoyed a talk given by Babi Verghese, the young representative of the Malabar Church (Catholicosate of the East, India), who urged the Syndesmos leadership to study the problems of the Ancient Oriental Churches. Back in 1968, Syndesmos discussed the possibility of joining the movement of the youth organizations of these Churches—the Armenian, Syrian, Coptic and Ethiopian.

At the subsequent plenary sessions papers on the life of Orthodox youth in their respective countries were read by Michael Marzuka (Chile), Daniel Na (South Korea), Radojka Mitrović (parishes of the Serbian Orthodox Church in Great Britain), John Chrisagis (Australia), Petri Piironen (Finland), and George Fiani (Egypt). Slides were also shown. The delegation of the Russian Orthodox Church set up a photo exhibition on the life and work of theological schools in our country and about monasticism, giving as an example life in the Pskov-Pechery monastery.

The delegates from the Middle East, who spoke about the youth movement in the Jerusalem Church, expressed concern over the problems facing the local Orthodox Arab population. The speakers underscored the profound significance which Syndesmos can have in solving these problems.

The final report, which summed up the results of the conference, was made by Archimandrite Cyril Arganti, rector of the Greek Orthodox parish in Marseilles. Yussef Hayar, the representative of the World Student Christian Federation, expressed his hopes for closer cooperation between Syndesmos and the WCSF in the future. Greetings were also expressed by WCC Youth Department representative, Peter Moss; Syndesmos President James Couchell (USA); and Syndesmos Secretary General, Alexi Hjarkinen (Finland).

Archbishop Pierre, one of Syndesmos's founders, blessed the participants

in the meeting and expressed satisfaction over its fruitful work.

The Syndesmos Executive Committee continued its work from September to 6. It was resolved at the working sessions to continue studying the topic "Witness and Service", and regional symposiums and a series of conferences have been planned for this purpose. It was decided to hold a conference in February 1980 in Finland where, in addition to representatives of theological schools of the Russian Orthodox Church, delegates from Poland and Sweden are to be invited. The executive committee also took a decision to hold a youth festival and the 10th General Assembly of Syndesmos in August 1980.

A memorial service, marking the first anniversary of the death of Metropolitan Nikodim of Leningrad and Novgorod, was conducted on the evening of September 5 in the Church of the Three Holy Hierarchs at the Moscow Patriarchate Podvorye in Paris by Archbishop Pierre. He was assisted by the dean of the church, Archpriest Aleksandr Turintsev; Rector of the Church of the Icon of the Mother of God "Consolation of All the Afflicted", Archpriest Gavriil Henri; oikonomos of the podvorye Hieromonk Georgiy Vostres; Hegumen Avgustin, and Hieromonk Markell. Archpriest Blagoi Chiflyanov, a professor at the Sofia Theological Academy, also took part in the panikhida. The service was attended by worshippers who personally knew Vladyka Nikodim, who had often visited the parish as Patriarchal Exarch to Western Europe.

Included on the conference programme were visits to Orthodox parishes in Paris and to the St. Sergiy Orthodox Theological Institute, and a trip to Chartre and the children's camp Autville, where our delegation learned about the work being done with the young by the parishioners of the Western European Exarchate of the Moscow Patriarchate.

Hegumen AVGUSTIN
(now archimandrite)
Vice-President of Syndesmos

34th Meeting of the WCC Commission of Churches on International Affairs

The 34th meeting of the Commission of Churches on International Affairs of the World Council of Churches took place in Larnaca, Cyprus, from February 25 to 29, 1980. The meeting was chaired by Ambassador Olle Dahln (Sweden), moderator of the commission. Dr. Anwar Barkat (Pakistan), Moderator of the WCC Programme Unit "Justice and Service" and Dr. Konrad Raiser, Deputy General Secretary of the WCC, took part in the work of the session. Among the participants were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, member of the commission, and A. S. Buevsky, Secretary of the Department of External Church Relations, Vice-moderator of the commission.

The meeting began with reports delivered by Ambassador Olle Dahln, moderator of the commission, and Dr. Leoldo Nilus, director of the commission. They were followed by a discussion. Then the paper by Dr. Konrad Raiser on the questions of realignment of the Programme Unit II was read and discussed. Afterwards the meeting discussed the current issues of the commission: the human rights programme, the programme for disarmament, against militarism and the arms race, the assistance to UN and its agencies. Then the participants discussed the theme, "Global threats to peace", in

four working groups: (a) implications for human rights; (b) implications for disarmament, militarism and the arms race; (c) implications for economic development; (d) implications of local, regional and world conflicts for confidence-building and detente among nations. The results of the discussions in the working groups were formulated in their reports to the plenum. The reports were discussed and adopted by the participants in the meeting as a programme for the commission's future activities. Furthermore, the statement "Efforts for Peace" [published below] addressed to the governments of the signatory states of the Final Act of the Conference for Security and Cooperation in Europe was drawn up and adopted.

The participants in the meeting worked out the recommendations for the future work of the Commission of Churches on International Affairs, discussed the financial questions and the CCIA tasks in the preparation of the WCC Central Committee meetings in 1980 and 1981, and the 6th WCC Assembly in 1983.

The CCIA leaders, including Metropolitan Filaret and A. S. Buevsky, paid a visit to His Beatitude Archbishop Chrysostomos, Primate of the Orthodox Church of Cyprus, at his residence in Nicosia on February 28.

EFFORTS FOR PEACE

STATEMENT

The delicate "balance of deterrence" in the East-West relations, which came into being in the fifties between the two major nuclear powers and their respective allies cannot be maintained much longer.

This balance has been based on a reliance on armed force which is contra-

ry to the ideas of peace and brotherhood as revealed to humankind through the Gospel, and thus is sinful in itself.

Nevertheless, by the Grace of God, humankind has had the opportunity during these years to reshape its international relations in a fashion which

would allow for the establishment of a firmer basis for peace.

Indeed, the signing in 1975 of the Helsinki Final Act was a sign of hope. Its Ten Principles, interrelated, were and still are of utmost importance for the creation of a climate of mutual trust. It is important, also, to note that the countries concerned have made a beginning in the implementation of these principles.

However, recent developments, including a sharp deterioration in the relations between the USA and the USSR and the increasing involvement of the two great powers in local conflicts in all regions of the world, reveal a trend towards the end of this period of grace.

The CCIA, in session at Larnaca, Cyprus, February 25-29, 1980, wishes to emphasize the need to appeal to the governments of the Helsinki Final Act on Security and Cooperation in Europe:

—to maintain and reinforce the dialogue and to ensure that under circumstances the dialogue will be interrupted;

—to use all their power of imagination in restoring a climate of mutual trust;

—to prepare thoroughly and to participate constructively in the CSCE Review Conference which begins November of this year in Madrid;

—in particular, to make new efforts in the field of control and reduction of armaments and to reopen the negotiations about the on-going arms race.

It is the responsibility of all governments concerned to make use of the available channels, in particular on the process engaged upon in Helsinki, for pursuing the dialogue and making it more fruitful than has been the case in the past. Peace requires willingness on the part of different political and social systems to coexist and cooperate with each other.

Meeting of the Presidium and Advisory Committee of the CEC in Salzburg

The regular meeting of the CEC Presidium and Advisory Committee took place in Salzburg, Austria.

The presidium worked on March 5, 1980; the Joint Meeting of the CEC Presidium and Advisory Committee was held on March 6-8.

The President of the CEC and the Chairman of the Presidium and Advisory Committee, Dr. Andre Appel, addressed the participants in the meeting, emphasizing the implementation of the decisions adopted by the 8th General Assembly (Crete) so that the CEC could continue to assert, in the power of the Holy Spirit, the hope in the contemporary world and bear its Christian and peace witness to the Churches and peoples in Europe.

The participants heard and discussed the report by the General Secretary of the CEC, Dr. Glen Garfield Williams, who reviewed and evaluated the work of the CEC in the post-assembly period, noting that the assembly provided a fresh stimulus for the work of the CEC. Referring to the present in-

ternational situation, Dr. G.G. Williams emphasized that peace was indivisible and that there was no alternative to peace and detente.

The participants in the meeting elected unanimously as Chairman of the Presidium and Advisory Committee President Dr. Andre Appel (France) and as vice-chairman, Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC and permanent member of the Holy Synod of the Russian Orthodox Church.

The meeting discussed the outcome of the 8th General Assembly of the CEC. On the whole, the work of the assembly was approved, and it was noted that the Orthodox reports, as well as Biblical studies, research work in the committees and sections, and daily service had made a great ecumenical contribution to it. A small group was appointed to make an analysis of all the responses received and to be presented to the CEC leading bodies.

After the report, delivered by Director of Studies, Prof. G. Nagy, w

heard and discussed, the themes were approved for the study in the two core groups: "Ecumenism in Europe" and "Peacemaking in Europe". Following the recommendation made by the 8th General Assembly, it was resolved to hold in May 1980, the Fourth Post-Helsinki Consultation of the CEC in Madrid on the theme: "Tasks of the Churches in Europe in Creating and Strengthening Trust in Helsinki Region". This consultation will pay a special attention to disarmament.

The participants considered also the committee to Follow up the Helsinki Final Act, the financial situation of the CEC, and relations with the Roman Catholic Church and other worldwide and regional ecumenical organizations. It was resolved that the second European ecumenical encounter "Chantilly" be held in autumn of 1981. The participants discussed also the preparation for the 9th Assembly of the CEC to be held in 1984, in Scotland.

The CEC leading body addressed itself to Christians in Europe with a message in which it called upon them to pray and act for peace. The meeting adopted a communique on the work accomplished.

On March 5, the Churches in Salzburg gave a reception in honour of the participants in the meeting at the Methodist community centre. During this fraternal ecumenical meeting, those present were addressed by representatives of the Roman Catholic, Old Catholic, Lutheran and Methodist Churches,

with Chairman Dr. Andre Appel and General Secretary Dr. Glen G. Williams speaking in response.

The Russian Orthodox Church was represented at the meeting of the Presidium and Advisory Committee by Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC; Prof. N. A. Zabolotsky of the Leningrad Theological Academy, member of the Advisory Committee; and Prof. K. M. Komarov of the Moscow Theological Academy, member of the Advisory Committee.

Archbishop Irinei of Vienna and Austria accorded the delegation led by Metropolitan Aleksiy of Tallinn and Estonia attention and cordial hospitality during their stay in Vienna.

On March 9, the Sunday of the Veneration of the Holy Cross, Metropolitan Aleksiy of Tallinn and Estonia and Archbishop Irinei of Vienna and Austria assisted by the local clergy celebrated Divine Liturgy in the Vienna Cathedral of St. Nicholas. After the service, Archbishop Irinei and Metropolitan Aleksiy exchanged addresses of greeting. On the same day, Archbishop Irinei of Vienna and Austria gave a reception in honour of the guests.

On March 10, Metropolitan Aleksiy of Tallinn and Estonia was received by His Excellency M. T. Efremov, USSR Ambassador Extraordinary and Plenipotentiary to Austria. On the same day, before leaving for Moscow, Metropolitan Aleksiy gave an interview to the press and answered questions put by correspondents.

Message from the CEC Presidium and Advisory Committee to Christians in Europe

Dear brothers and sisters,
In the situation of worsening tension in the world, we as members of the leading bodies of the Conference of European Churches appeal to Christians in Europe. Many who have been sincerely striving for peace have lost heart and become confused. It is necessary now to clarify what is to be done. Christians look for this clarity in prayer. We, therefore, turn to God to Whom we can resort for help in every-

thing that troubles and confuses us.

He sided with man, not against him;
He sided with Life, not for its destruction. In the Resurrection of Jesus Christ, He revealed that He is stronger than any power serving Death. *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind* (2 Tim. 1: 7).

Therefore we say to Christians of Europe: pray with all conviction and faithfulness that humanity may be

Serving the World—in the Power of the Holy Spirit

13. Ecumenical Achievements

13.1. Diverse are the achievements of the Conference of European Churches in the ecumenical field. It is the first time in the history of Europe that over one hundred Churches constitute a fraternal fellowship, an ecumenical family. Is not this fact alone an unprecedented achievement of ecumenism in a regional manifestation?

13.2. The Conference of European Churches makes its own contribution to the continuous apostleship of the Church of Christ in our world. After His Resurrection, the Lord sent His disciples into the world to teach and to baptize all nations (Mt. 28, 19-20), to proclaim the eternal salvation granted to all men, according to their faith in One in Whom *was life; and the life was the light of men* (Jn. 1. 4). The apostleship of the Church signifies, first of all, going out into the world, and helping it to partake of the plenitude of life and truth⁶¹.

13.3. The Conference of European Churches comprises many confessions, and this provides for a deeper consideration of an important ecumenical problem, i. e. the problem of the relationship

between Orthodoxy and non-Orthodoxy. "The unity and oneness of the Church is an axiom of ecclesiology, but this axiom is not knowledge governed by reason, it is faith which is the obviousness of the invisible. The invisible unity, like the unity of Christ and the Holy Spirit, exists in the visible plurality of Churches, each with her own particular identity. In the historical perspective we deal only with the plurality of diverse local, national or even home Churches. Non-Orthodoxy has something in common with Orthodoxy"⁶². In the Churches of different confessions "the same churchism acts both in depth and in breadth. This is by no means a confessional indifference, interconfessionality; this, rather, offers an explanation for the irrepresensible desire for 'the unity of all' felt by the whole of Christendom and increasingly so in the world"⁶³.

13.4. Therefore we, Orthodox, treat our non-Orthodox brothers with love, for *by one Spirit are we all baptized... and have been all made to drink into one Spirit* (1 Cor. 12. 13). *There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord* (1 Cor. 12. 4-5). Our common service to Christianity in the world, in the power of the Holy Spirit, secures our ecumenical fellowship.

Concluded. For the beginning see JMP, Nos. 1, 2, 3, 4, 1980.

preserved from further injustice and suffering. Offer up prayers to the Lord at home and in church that He may

— make us messengers of peace and stewards of life;

— keep us in hope and give us strength to withstand frustration;

— bring together again all those who are bearing the heavy burden of political and military responsibility and help them remove distrust in one another and give them courage to take new steps to promote trust;

— make all those who possess economic wealth willing to distribute it honestly and equitably, to make true security possible;

— interfere with those who fan the present situation, sow hatred and embitter the heart;

— bless all that men have done and will do to ease tensions, to settle conflicts peacefully and preserve community without limits.

Prayer does not replace action. It is in itself an indispensable action. Its meaning is revealed in the Lord's words: *if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven* (Mt. 18. 19).

Salzburg, March 8, 1980

ship even more firmly within the framework of the Conference of European Churches.

We consider the daily worship at the assemblies and other gatherings of the Conference of European Churches, which are conducted by Christians of different confessions, as an undoubted ecumenical achievement. This is the CEC's important liturgical contribution to Christian ecumenism. The rapprochement of Churches is achieved primarily through prayer and brotherly love. Common prayers create a specific atmosphere of spirituality. "Prayer is the life of the Church, it is the word of her love, the eternal breath of the Spirit of God" ⁶⁴. We believe that, through our common prayers, the breath of the Spirit of God will enrich us spiritually, create a condition of mutual understanding and unanimity, and help promote the successful conclusion of our assembly.

13.5. In the ecumenical perspective, the Conference of European Churches sees its main task as that of serving the rapprochement of the Churches of Europe through its practical activities, stimulating a dialogue between the Churches of Eastern and Western Europe and overcoming the confessional isolation of Churches; as well as establishing and actively developing fraternal relations with world, national and regional ecumenical organizations.

13.6. Contacts between the Conference of European Churches and the World Council of Churches are developing fruitfully. Representatives of both ecumenical organizations jointly participate in religious forums and various meetings, exchanging information. We have given careful and serious consideration to the question of the regionalization of ecumenical work, which was a point of discussion at the WCC Central Committee meeting in Jamaica in January 1979.

13.7. At the stage of development is the cooperation between the Conference of European Churches and the Christian Peace Conference which is a world organization of Churches, Christian groups and individuals engaged in the service of peace, justice and reconciliation in the ecumenical spirit. The CEC-CPC joint study group held its

first meeting in Hadersdorf (Austria), in March 1977. We hope that this good beginning will be continued to the advancement of the mutual service of peace.

13.8. The cooperation of the Conference of European Churches with the Roman Catholic Church is on the upgrade. The idea of starting a dialogue with the Roman Catholic Church, on the regional level, arose at the assembly in Nyborg in May 1971, and in the following year, in Marseilles, a joint group was formed, and later, the Joint Committee of the Conference of European Churches and of the Council of European Roman Catholic Bishops' Conferences (CCEE). The CEC-CCEE Joint Committee has held a number of meetings, the outcome of which was the preparation and convocation at Chantilly (France), in April 1978, of a broad ecumenical meeting. It has rightly been called historical, because, for the first time since the Reformation, the representatives of the Orthodox, Roman Catholic, Anglican, Lutheran, Reformed and other Churches of Europe gathered together to discuss, in a brotherly conversation, theological themes of paramount importance as well as urgent questions of the modern world. The theme of the ecumenical meeting in Chantilly was: "To Be United So That the World May Believe". The meeting in Chantilly was a success and evoked wide recognition in the world. Another CEC-CCEE meeting of still greater scope is planned for 1981 or for 1982.

13.9. At the Joint Meeting of the CEC Presidium and Advisory Committee in Sigtuna (Sweden) representatives of the CCEE informed us that Pope John Paul II had received the CCEE members in December 1978, and had spoken in favour of deepening the CCEE contacts with the world ecumenical centres in Europe.

The Roman Catholic Church has entered a new pontificate, and we received with satisfaction what Pope John Paul II states about ecumenism in his encyclical *Redemptor Hominis*. "In the present historical situation of Christendom and the world," says the Pope, "there seems to be no other possibility of fulfilling the universal mission of the Church as regards the pro-

blem of ecumenism, than that of looking for—really, persistently, humbly but courageously—ways of rapprochement and unity, as was shown us in the personal example of Pope Paul VI. We should seek unity without losing heart when confronted by difficulties which may emerge and be piled up along the way; otherwise we shall not be faithful to the word of Christ, we shall not fulfil His commandment.... Real ecumenical activity implies openness, rapprochement, a possibility of dialogue, the search for the truth through joint efforts in the full Gospel and Christian sense. Of all who, for one reason or another, would like to discourage the Church in her search for universal unity of Christians, we must ask once again: Can we do this? Can we, despite human weaknesses and shortcomings accumulated over the past centuries, not believe in the goodness of our Lord, the goodness which was manifested lately through the word of the Holy Spirit?"

All that was said about ecumenism by Pope John Paul II in his encyclical makes us hopeful that the relations between the CEC and CCEE on the regional level will develop successfully.

13.10. The Conference of European Churches continues to strengthen its ecumenical contacts with the All Africa Conference of Churches, with the Christian Conference of Asia, with the Caribbean Conference of Churches, with the National Council of the Churches of Christ in the USA, with the Council of Churches of Canada, with the Middle East Council of Churches, with the World Student Christian Federation (European Section), with the Ecumenical Youth Council in Europe and other world, regional and national ecumenical organizations.

13.11. The Conference of European Churches dedicates much attention to the situation in Northern Ireland. Besides the Emergency Fund, established on a joint basis with the CCEE for reconciliation and reconstruction in this long-suffering region, the Conference of European Churches has on several occasions encouraged the leaders of the Protestant and Roman Catholic Churches of Ireland to continue to strive for a peaceful settlement of the conflict,

and the solution of political, economic and social problems in order that all the Christian Churches in Ireland may work together for the elimination of fear and distrust and build up a society in which the religious communities could function freely and make all the contribution in their power to its development.

13.12. The Conference of European Churches welcomes the opening of dialogues between the European Churches, namely: the Evangelical-Orthodox, Reformed-Lutheran, and Anglican-Methodist. It studies carefully the ecumenical and ecclesiological relations between individual European Churches.

13.13. The Conference of European Churches is now studying questions related to non-Christian religions, in view of the fact that the Churches of Europe find themselves more and more involved in contacts with these religions. A special consultative group for Islamic problems in Europe has been formed. The consultation "The Churches and the Muslims in Europe" was held in Salzburg (Austria) from February 6 to 11, 1978.

13.14. These ecumenical and peace-making achievements of the Conference of European Churches over the past 20 years fill us all with joy and, at the same time, bear witness to its incessant search for ways to confessional unity of Christians, to its constant effort for the good of the Churches and peoples of Europe.

14. A Look into the Future

14.1. First of all, I would like to express my prayerful wish that the Conference of European Churches, now entering its third decade, may, through the grace of God, live in peace (cf. 1 Cor. 1. 12), and, in the power of the Holy Spirit carry out its undivided service of God and men.

14.2. Experience has confirmed that the Conference of European Churches is an absolutely unique regional organization, which provides an opportunity for the European Churches to meet one another, to share their spiritual experiences, and to cooperate in questions of specific interest, in the fields of theology, ecumenism, Christian diakonia

...a, and, at the same time, to discuss urgent problems of the world—of Europe in particular, and of the planet in general. Thanks to its broad ecumenical involvement, the Conference of European Churches has become the pulpit of European Christians, their hope for further ecumenical rapprochement between the Christians of the East and West, irrespective of the social and political structures of their states. The Conference of European Churches is committed to undertaking new steps in this direction and to helping the Churches of Europe to make their unity in Christ more visible and real, as well as to overcome confessional differences and to find communion and concord in what appertains to the essence of Christian faith and life. The fullness and stability of the structure and apparatus of the Conference of European Churches allow it to be a secure instrument in the fulfilment of the important tasks confronting it.

14.3. Two working groups of the CEC—the theological and peacemaking—have recommended themselves well. They have done much for the realization of the CEC programmes and in the future their exceptionally useful work should be furthered and encouraged.

14.4. Dr. Adriaan Geense, a president of the CEC, and Dr. Gerta Scharffe-Worth, in specially prepared documents, have given a positive estimation of the research which has been carried out over the last five years by the CEC in the spheres of ecumenical theology and peacemaking in general.⁶⁵

The CEC Study Department and the Documentation Service are doing much to promote the further development of theological and peacemaking themes. They organize lively exchange of achievements in theological thought of the member-Churches and dialogues between the Churches of Eastern and Western traditions.

Thus, our major task, both for the present and for the future, is to do our utmost, by every means at our disposal, to draw closer to the achievement of Christian unity.

14.5. Based on constantly deepening understanding our task remains: to support actively the good relationship of

peace and cooperation between states and peoples of Europe and the whole world; to make a positive contribution to the improvement of the political climate in Europe; to help translate into the life of the continent all the Ten Principles of the Helsinki Final Act; to promote further the international detente which originated in Helsinki; to continue working for the banning of the production of new types of weapons of mass annihilation, including such an inhuman weapon as the neutron bomb; to urge negotiations for the total cessation of nuclear weapons production and for the gradual reduction of the stockpiles of this weaponry until they are completely liquidated, and to raise our Christian voices for the protection of the environment, in view of the threatening ecological crisis.

14.6. Speaking of Europe, we must not forget the peoples of other continents, where true peace is absent in many places; where hunger seems to be the lot of the masses; where poverty and sickness dominate, and where the children are denied the possibility of elementary education. Is it not our duty to take an active part in bringing justice to those who are deprived of it at the present time, so that everyone might enjoy a life worthy of man? We hope that on these and other questions of the peaceful future of Europe and of the whole of mankind, the 8th General Assembly (may it give a new impulse to the life and activities of the Conference of European Churches!) will express its authoritative opinion.

14.7. We firmly believe that God's blessing will be upon the forthcoming work of the Conference of European Churches, and that the Lord will crown the new year of its activity with His bounty (cf. Ps. 65. 11).

To conclude my report I invite all the participants in this European forum to entreat the Holy Spirit in prayer under Whose protection of grace, as we all believe, this assembly is being held:

"O Heavenly King, O Comforter, the Spirit of Truth, Who art in all places, and fillest all things, the treasure of blessings, and Giver of Life, come and abide in us. Cleanse us from all im-

Reconciliation and Peacemaking

In order to fully appreciate the reality expressed by the word "peace", it is necessary to get at the heart of its spiritual meaning as expressed throughout Holy Scripture, from Genesis to the Apocalypse.

The Hebrew word *shalom* (peace) is derived from a root which, depending upon the context, means "fullness" or "plenitude" (Job 9. 4) or the restoration of things to their former state, unharmed; for example, to pacify a moneylender (Exod. 21. 34), or to fulfil a vow (Ps. 50. 14).

In view of this the Biblical "peace" is not only an "agreement" making it possible to live quietly, and not only a *time of peace*, as opposed to *time of war* (Eccles 3. 8; Rev. 6. 4). Peace means wellbeing in one's day-to-day existence, the state of a person living in harmony with nature, with himself and, finally (and most importantly), with God. Concretely, peace can mean "blessing", "rest", "glory", "riches", "salvation" and "life". Peace is also "good" as opposed to "evil" (Prov. 12. 20; Ps. 28. 3. Ps. 34. 14). *There is no peace...unto the wicked* (Is. 48. 22) and, on the contrary: *Mark the perfect man, and behold the upright: for the end of that man is peace* (Ps. 37. 37); *the meek shall inherit the earth; and shall delight themselves in the abundance of peace* (Ps. 37. 11; cf. Prov. 3. 2; Mt. 5. 5). Peace is the totality of blessings given to the righteous: fertile

land, plenty of food, a safe home, tranquil sleep, numerous offspring (Lev. 26. 1-13). Thus, peace is not only the absence of war, but also the plenitude of happiness.

The Fall brought with it the loss of peace, for it signalled the violation of the harmony of the relationship between man and God, which led to the loss of harmony in the world as a whole. The loss of integrity, naturally, took place in man himself: *For the good that I would I do not: but the evil which I would not, that I do* (Rom. 7. 19), for *There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin* (Ps. 38. 3).

St. Paul the Apostle succinctly expressed his realization of the sufferings of mankind, which are the consequence of the loss of man's purity, the consequence of man's loss of peace, and the consequence of the presence of sin: *...I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?* (Rom. 7. 23-24). The violation of peace as a result of the Fall caused man's attitude of hostility toward his own kind and to all of creation in general, since the "centre of gravity" is transferred from God to man. Man is now a "god", at least that is what he considers himself, because man, heeding the voice of the tempter, wished to *be as God* (Gen. 3. 5).

The history of mankind in general is the history of almost incessant wars. During every period in history there have existed men and peoples who have

This report, delivered by Archbishop Makaryi at a session of the Ecumenical Workshop on Information in Europe held on September 19-23, 1979, in Hungary, is slightly abridged.

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purity, and of Thy goodness save our souls."

NOTES

⁶¹ Archbishop Prof. Vladimir (Sabodan) of Dmitrov, Rector of the Moscow Theological Academy, "Ecclesiology in Russian Theology with Regard to the Ecumenical Movement", The magistral thesis, Zagorsk, 1979, p. 176.

⁶² *Ibid.*, p. 330.

⁶³ Archpriest Sergiy Bulgakov, *Ocherki ucheniya o Tserkvi* (Essays on the Teachings of the Church), *Puf*, 1925, No. 1, p. 24.

⁶⁴ A. S. Khomyakov, *Tserkov, eyo svoistva blagodatnaya zhizn* (The Church, Her Notes and Life of Grace), Moscow, 1910, p. 100.

⁶⁵ Meeting of the CEC Presidium, Sigtuna, Sweden, May 8, 1979, *Agenda*, point 5.

Metropolitan ALEKSI
of Tallinn and Estoni

oped for peace not as a condition which is possible only after the establishment of their dominion over all living creatures, but as the consequence of the elimination of the reason for the loss of peace—the abolition of sin. "Lord, grant us peace!" entreated ancient Israel, which perceived peace as a gift of God, a gift which man receives in prayer full of hope, as well as through "righteous deeds", for he must, by the will of God Himself, cooperate in the establishment of peace on earth, even though this cooperation is imperfect as a consequence of the constant presence of sin. The entire history of the period of the Judges is one in which the Lord sends liberators to restore the peace lost by Israel through its own fault.

Perceived originally as an earthly happiness, during the course of religious history, peace came to be more clearly pictured as a spiritual blessing, as a more subtle, profoundly internal state, owing to the fact that it derives from a heavenly source. The desire to eliminate division and discord, the thirst for purity and plenitude, for the restoration of lost harmony, was reflected in the idea of reconciliation—the restoration of what had been lost in the former, unharmed state. This means the restoration of unity with God and, as a consequence of this, a radical change in man's attitude toward his own kind and to all of creation in general. In other words, it is a return to the state which existed before the Fall. The question rises: who can be the Reconciler—God or man? Or perhaps the united action of God and man?

Man by himself cannot be reconciled with the Creator owing to his own proclivity to sin, for which reason God assumes the initiative toward reconciliation. In the Old Testament God reveals Himself as *merciful and gracious* (Exod. 34. 6), always ready to turn Himself from the fierceness of His anger (Ps. 85. 3; cf. 102. 8-12) and to speak peace to His people (cf. Ps. 85. 8).

Perfect and complete reconciliation was realized in the God-Man, Lord Jesus Christ, *one mediator between God and man* (1 Tim. 2. 5).

The action of God here is fundamental and decisive: *all things are of*

God, who hath reconciled us to himself (2 Cor. 5. 8). He loved us when we were His *enemies* (Rom. 5. 10) and He loved us and the whole world so much *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16). Consequently, reconciliation underlies the love which unites, not separates, which is the supreme Christian virtue (1 Cor. 13); a love which is God (1 Jn. 4. 16).

What is man's role in reconciliation? Despite the fact that God possesses the initiative for reconciliation and carries it out, man must not be a passive onlooker. Man's action is to accept the gift of reconciliation, for the action of God in the given instance is valid only for those who accept Him, and therefore St. Paul the Apostle exhorts us: *we pray you in Christ's stead, be ye reconciled to God* (2 Cor. 5. 20).

In reconciliation God does not impute to man his sins (2 Cor. 5. 19). In reconciliation there is full renewal for those to whom it is given and who accept this gift of God; it coincides with justification (Rom. 5. 9 and fol.), and with enlightenment (Col. 1. 21 and fol.). In reconciliation God's action is like a new creation (2 Cor. 5. 17).

Indeed, to accept the gift of reconciliation is to accept our Lord Jesus Christ through faith multiplied with love, and this means repentance.

In the religious sense this means that man is rejecting evil and turning to good, to God. This shift is a fundamental inner qualitative change in man and a change in his actions, his outward behaviour. Peace comes when conflicts between man's inner state and his actions are absent. The danger of the outbreak of conflicts persists as long as sin is present in the world, sin against which man fights. In his greetings, St. Paul the Apostle usually associates peace with grace, thus indicating the source of peace and the reason for its durability. In other words, God's grace is a guarantee of peace. It is because we are united "in one Body", thanks to the Holy Spirit, who has created a strong bond between us (Eph. 4. 4), the peace of Christ reigns in our hearts (Col. 3. 15). Every believer, having been re-

deemed, is at peace with God through our Lord Jesus Christ (Rom. 5. 1), with the God of love and peace (2 Cor. 13. 11), Who enlightens him *wholly* (1 Thess. 5. 23). Like love and joy, peace is the fruit of the Holy Spirit (Gal. 5. 22; Rom. 14. 17), peace is the anticipation here on earth of eternal life; it shines forth in our relations with other men (1 Cor. 7. 15; Rom. 12. 18; 2 Tim 2. 22) until the day the God of peace restores everything to its original purity.

The Christian is called upon to be God's cooperator in peacemaking. He must strive to carry out the behest in the Beatitude: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). This striving for sonship of God means not only thinking, but also acting like God Himself, that is, becoming fully like Christ through faith and the act of grace of the Holy Spirit. Consequently, a Christian should direct his efforts to establishing peace and harmony on earth. Every Christian will find support for his peacemaking by listening to the One Who gives peace, Whose voice is heard in Holy Scripture: *he will speak peace unto his people... Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps* (Ps. 85. 8-13).

God's reconciliation with man in our Lord Jesus Christ can serve as an example of peacemaking; then it will be a qualitative change in man's thoughts and actions in his relations with his own kind and all creatures. A regenerating man begins to perceive the image of God in his own kind and begins to see the history of mankind in the light of Christ's truth. He sees that when human relations are in a sinful state, freedom, which is inherent in man, has turned into uncontrollable arbitrariness, which leads to the immoral enrichment of some through the trampling of the rights and the oppression of others.

The hopeless slavery of some and the unlimited sway of others, cruel exploitation and exhausting labour,

tremendous wealth and extreme poverty and many other contradictions have divided people over the many centuries of human history. Underlying these distortions are greed, all kinds of self-seeking aims and other vices which the human race has been infected with since the Fall. War has always been a terrible phenomenon, particularly in our time; moreover, the use of nuclear weapons constitutes a danger not only for the warring sides, but also for the whole world, for life on earth in general. Not only Christians, but all men of good will, are uniting against this impending danger.

We are living in a world which is straining under the burden of armaments. The future of mankind is under the constant threat of nuclear holocaust. It is indeed insanity to waste the valuable resources which man has at his disposal on weaponry and means of destruction. At a time when two thirds of mankind is going hungry, over 400 milliard dollars are spent every year in the world on wars and armaments. The money man has spent on weapons over the past ten years is more than enough to provide work for all who need it and to wipe hunger, illiteracy and sickness off the face of the earth.

Mankind has recently witnessed the invention of a new weapon of mass destruction—the neutron bomb, which destroys all animate beings in its destructive zone, while the material riches essentially remain intact. Thus, human life becomes valueless and creation becomes the overriding factor, overshadowing the creator—man, who bears the image and likeness of God (Gen. 1. 27). In this instance, Christ's Redemption loses its value and meaning. It simply becomes unnecessary.

How can one not recall here the great humanitarian of our age, the Christian Albert Schweitzer, whose entire life was devoted to the principle "Reverence for Life".

Mankind, which lives in fear of a nuclear catastrophe, cannot hear enough about peace—it needs peace. A lasting, just and guaranteed peace on earth is the great hope of humanity.

With the existing differences in

ews on the universe, belief in Divine providence and the essence and manifestation of love, believers in Christ are one with those who, not abandoning their religious faith, are striving to implement the humane ideals. This is none other than Christian realism, which ties love and peace with the Christian's actions to the glory of God and the welfare of his neighbour by obeying the Lord's commandment to love one another.

As to concretely working for a just, guaranteed and lasting peace, ways of realizing the principles of peace should naturally be kept in mind. The ways of achieving peace are universal only in an ideal situation; in reality they are different, just as are individuals, religious associations and the socio-economic systems existing on earth.

We have stated that man's striving for peace involves a qualitative change in thought and action. What should come first—a change of thought or of action? We are intentionally making this distinction in view of the pluralism of ideologies and practical methods of their realization. Some prefer the scheme according to which the fundamental element is a change in the subject of thought, and later a change in thought, while the concluding factor is a change in practical action as the result of the preceding stages of renewal. Another group gives preference to the reverse order, placing the emphasis on a change in practical action. The position of each group, of course, depends on the ideology practised by the group. What is the more correct, more real, the "quicker" solution to the problem of peacemaking? The answer to this question must be found right away, for time waits for no one: the danger of self-destruction hanging over man's head dictates temporary conditions. Perhaps both schemes do not rule each other out, perhaps they are equally acceptable for different associations and individuals. Or perhaps the solution of the problem of the renewal of humanity lies in the synthesis of the two schemes.

The arms race is definitely an expression of fear. The pace of the arms build-up is proportional to the degree of man's fear. One who fears is inca-

pable of love (1 Jn. 4. 18). Lack of love causes mutual distrust. Therefore, it is the special task not only of Christians, but all men of good will, to root out the causes of suspicion, mistrust and hate, and to help implement cooperation between states with differing socio-economic systems based on a specific ideology. In the arms race it is impossible to win, one can only lose. The threat of the escalation slips from man's control, because man is not omniscient. For this reason the search for security through armaments is in reality an illusory and idolatrous hope; genuine security can only be found in relations based on trust. We are pleased to state that prayers for love and peace among men are finding expression in human undertakings. Mistrust and malevolence are gradually being eliminated, giving way to mutual understanding and a readiness to cooperate in the solution of common problems.

On August 1, 1975, in Helsinki the heads of 35 states of Europe and North America signed the Final Act of the Conference on Security and Cooperation in Europe, which contained documents on a wide range of problems. The Helsinki Final Act is an unprecedented, epoch-making event. Tied in with this major collective measure taken by governments are hopes and expectations which have been engendered by no other joint political action in the postwar period. The states participatory to the Final Act, asserting their goal of improving mutual relations; convinced of the need to develop better and closer relations in all spheres of human activity; bearing in mind their common history and the existence of common traditions and values; nonetheless taking account of the differences in their positions and views; pooling their efforts to overcome mistrust; recognizing the indivisibility of security in Europe as well as their common concern with the development of cooperation; and considering the close connection between peace in Europe and in the world in general, adopted the Declaration of Ten Principles which the participants will follow in their mutual relations. These Ten Principles are intended to further

the creation of an atmosphere of mutual trust on our continent, and confidence in the free, independent and peaceful development of each country; for this reason the Ten Principles form the cornerstone for the building of a new and better Europe.

Although the Helsinki Final Act marks the end of the cold war period in Europe, it is not a cure-all for the sins of the past.

The term "detente", the relaxation of international tensions, has found a place in the lexicon of world politics in recent years. From the standpoint of detente, the Helsinki Final Act is but one of the major stages of this process. Indeed, the Final Act does limit to a certain extent the growth of tensions. However, having signed the document, the states are duty bound to take concrete measures to implement the Ten Principles of Helsinki.

Political detente, which has become possible following the signing of the Final Act, must be supplemented by military detente. What is required for this? What actions can guarantee steady progress toward peace? There is only one solution—not only to halt the arms race, but also to make the disarmament process irreversible. In concrete terms, this means limiting and steadily reducing armaments, eliminating military blocs, and forming a united system of collective security. Only in this fashion will the hopes nations are placing in the results of the Helsinki Conference be realized.

The urgency of solving the disarmament question is growing with each day: either the arms race will be halted and reversed, becoming irreversible with the growing pace of disarmament, or the exhaustion of resources for armaments will lead to instability not only in the international arena, but also to an explosive situation within states, bringing about the intensification of a peril capable of unleashing gigantic arsenals, the main result of which will be the destruction of humanity.

The successful work of the Treaty on the Limitation of Strategic Offensive Arms (SALT-2) was a practical step toward containing the arms race. The signing of this treaty between the

USSR and the USA in June 1979 Vienna was a historic event. The speedy ratification of this document which contains concrete measures aimed at reducing the threat of war will make it possible to take further practical measures toward building lasting peace. Although the Treaty entails limitations alone, it is hoped that after the entry into force of SALT-2 work will begin on SALT-3 which would extend further and put the brakes on the creation of new kinds of weapons: it would envisage not only limitations on the growth of armaments, but their reduction as well. It is also an unquestionable fact that SALT-2 will provide a fresh impetus to other negotiations presently being held, such as the negotiations on the complete banning of nuclear tests, the limiting of conventional weapons trade and the reduction of armed forces and armaments in Central Europe.

Noble and great are the fruits of disarmament, the fruits of good relations between different peoples and organizations, and between states with differing socio-economic systems; they ought to be developed and perfected. It should be kept in mind, however, that peacemaking, as understood in the broad sense of the word, is not only the struggle against war, it is also the struggle against all forms of evil which can assume a particular form of expression. It is the struggle for the renewal of the whole world. The Christian, by his very nature, which is renewed by the grace of the Holy Spirit in unity in Christ, is a peacemaker. It is in Christ that he draws the spiritual strength to fight evil. One who realizes the importance of spiritual life knows that rising up against the evil of war, which possesses tremendous destructive power, is already a victory. Steadfastly serving the Truth, including self-sacrifice as Christ did—this is the path which the Christian should follow in realizing the peace which our Lord Jesus Christ left us: *Peace I leave with you, my peace I give unto you* (Jn. 14. 27), making cooperation between Christians and all other men of good will a reality in the cause of achieving world peace.

Archbishop MAKARIY of Uman

Ecumenical Prayer

On January 22, 1980, at the Resurrection (Voskresenie Slovescheye) Church in Moscow an ecumenical prayer was led by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

Taking part in the service were Archimandrite Niphon Saikali, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Metochion in Moscow; Archimandrite Naum Shotlev, Dean of the Bulgarian Metochion in Moscow; Archpriest Viktor Ippolitov, Rector of the Resurrection Church; Archpriest Mikhail Turchin, and Hieromonk Varonofiy Dumkin—staff members of the Department of External Church Relations; Father Stanislav Majeika, Rector of the Catholic Church of St. Louis in Moscow; the Rev. V. G. Kulikov of the All-Union Council of the Evangelical Christian Baptists, editor of the journal *Bratskiy Vestnik*; Deacon Leonid Emelianov, a 3rd year MTA student. Staff members of the synodal departments, students of the Moscow theological schools, the parishioners of the church and press representatives were also present.

At the beginning of the service, Archbishop Pitirim delivered an address in which he noted that today's prayer is being offered up in this holy church with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia. The Russian Orthodox Church, His Grace Pitirim continued, has participated in the all-Christian prayer for unity and peace since she joined the World Council of Churches in 1961. The order of the ecumenical prayer began with the rector's ecphronesis: "Blessed Is Our God" and the ectene, "For peace from on high, and for the salvation of our souls", with special petitions for love, peace and Christian unity.

The choir responded to every petition with: "Lord, have mercy upon us", and

then sang the Beatitudes ("Remember us, O Lord, when Thou comest in Thy Kingdom"). Brother V. G. Kulikov then read the Apostle's Epistle (2 Pet. 1. 5-11): "Brothers, *add to your faith virtue*", and Archimandrite Naum read the Gospel (Mt. 6. 8-13): *...your Father knoweth what things ye have need of...* Archimandrite Niphon preached on the theme *Thy kingdom come* (Mt. 6. 10), which is the theme of the prayer for unity this year. In conclusion Archimandrite Niphon said: "All of us are called to this Kingdom from the moment we received the Sacrament of Holy Baptism, when we were called from darkness into the Kingdom of Christ which is the Light. That is why we have gathered in this holy church to offer up prayers, repeating together with the Christians of the whole world: 'Thy Kingdom come'—the Kingdom of love, peace and joy among men. Amen".

After the Great Doxology was sung by the choir, the deacon recited the Ectene of Fervent Supplication with special petitions on multiplying love among men in the whole world.

After the ectene, the participants in the divine service read verses from the New Testament, and Father Stanislav Majeika, a Roman Catholic, read the prayer from the early Roman *Sacramentary* by Pope Gelasius.

All the worshippers recited the Lord's Prayer. Then the deacon intoned: "All-Christian unity, peace, quiet, health, salvation and prosperity in all things grant, O Lord, unto all standing and worshipping here, unto all the Christians and all Thy men and preserve them for many years". The choir sang "Many Years" thrice.

At the end of the service Archbishop Pitirim bestowed his archpastoral blessing upon the congregation.

The hymns of the ecumenical prayer were sung by the student choir of the Moscow Theological Academy and Seminary and by the church choir.

Deacon LEONID EMELIANOV

Fraternal Meeting with Bishop Heinrich Rathke



The old cathedral in Schwerin

Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, accompanied by Archpriest Nikolai Petrov, Ecclesiarch of the Resurrection Cathedral in West Berlin, and I. Müller, referent of the exarchate, paid a visit to Dr. Heinrich Rathke, Bishop of the Evangelical Lutheran Church of Meklenburg (GDR) on December 11, 1979.

A fraternal conversation between Archbishop Melkhisedek and Dr. Heinrich Rathke took place at the Consistory of the Land Church in the town of Schwerin. Bishop Heinrich Rathke said that among the pastors of his Church there were women as well.

Then Vladyka Melkhisedek, Bishop Heinrich Rathke and their party visited the old cathedral in Schwerin built in the 12th century.

In the conference hall of the Consistory where the staff members of the Land Church Administration had assembled, Bishop Dr. Heinrich Rathke delivered a speech of welcome addressed to Archbishop Melkhisedek.

Archbishop Melkhisedek thanked Bishop Dr. Heinrich Rathke for the

cordial and fraternal reception, then spoke to the gathering about the life and activities of the Russian Orthodox Church, and about the Russian Orthodox parishes and churches of the Central European Exarchate located in the GDR, West Berlin, the FRG and Austria.

Bishop Heinrich Rathke invited the Vladyka Exarch and his party to a repast at his house, where they continued the fraternal talk about the theological conversations "Zagorsk-IV" between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR planned for May 1981. Then the guests were invited to visit a hospital for children under the care of the Evangelical Lutheran Church.

In the village of Zittow, Archbishop Melkhisedek, Bishop Heinrich Rathke and their party were the guests of the local probst, Schliemann, great grandson of a famous German archaeologist, Heinrich Schliemann (1822-1890). The conversation was held in a relaxed atmosphere over a cup of coffee. The pastors and representatives of the active members of the parish were interested in the structure of the Russian Orthodox Church, various aspects of her life, theological education and parish life. The Vladyka Exarch and Archpriest Nikolai Petrov answered all the questions. This was followed by a prayer in the 12th century cathedral.

Archpriest NIKOLAI PETROV

ECUMENICAL CHRONICLE

From February 11 to 15, 1980, the Executive Committee of the World Council of Churches was in session in Libfrauenberg, France. Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, a member of the Executive Committee, took part in its sessions.

At the invitation of the Youth Commission of the Federation of the Evangelical Churches in the GDR, a youth delegation stayed from March 3 to 12 in the German Democratic Republic; the delegation included the following representatives of the Russian Orthodox Church: Hieromonk Feofan Galinsky, lecturer at the Leningrad Theological Academy and Seminary (head of the delegation), Hieromonk Simon Ishunin, helper to the assistant

Visit of His Holiness Pope John Paul II to the Constantinople Patriarchate

The Primate of the Roman Church, His Holiness Pope John Paul II, paid an ecumenical visit to the Constantinople Patriarchate in November 1979. On November 29, His Holiness Pope John Paul II arrived at Istanbul. The meeting of the Primates of the Churches—His Holiness Patriarch Dimitrios of Constantinople and His Holiness Pope John Paul II of the Roman Catholic Church—took place before the Cathedral of the Patriarchs of Constantinople. After kissing each other in a brotherly manner, the Primates proceeded into the church where a moleben was held and mutual greetings exchanged.

In the evening of the same day, His Holiness Patriarch Dimitrios, hierarchs of the Constantinople Patriarchate, officials and a great many believers attended the Mass which was celebra-

ted by His Holiness Pope John Paul II in the Constantinople Church of the Holy Spirit.

On November 30, the Feast of St. Andrew the First-Called, the Heavenly Patron of the Constantinople Church, His Holiness Pope John Paul II and his suite attended the Divine Liturgy celebrated in the Patriarchal Cathedral. During the visit of His Holiness Pope John Paul II to Istanbul, the distinguished representatives of the Constantinople and Roman Catholic Churches held conversations on the questions of the relations between the two Churches. A joint statement was signed concerning the theological dialogue between the Orthodox and Roman Catholic Churches.

His Holiness Pope John Paul II also visited Ephesus.

for at the LTA; Father Boris Bezmenov, lecturer at the LTA; I. Zaretsky, post-graduate at the LTA, and V. Poletkin and E. Evdokimov, students of the MTA; the All-Union Council of Evangelical Christian Baptists was represented by V. Mitsken, Senior Presbyter of the Kiev Region.

During the trip the delegation got acquainted with the life and work of ecclesiastical organizations for young people, and theological schools of the Federation of the Evangelical Churches in the GDR.

In Berlin, the delegates were guests of the Theological Department of the Humboldt University of Berlin. The members of the delegation were met by Prof. Dr. H. D. Döpman, assistant director of the Theological Department, and students of the university.

In Potsdam, Archpriest Nikolai Petrov, ecclesiastical administrator of the Berlin cathedral church, held a moleben in the Orthodox Church of St. Aleksandr Nevsky assisted by the members of the delegation and Holy Orders. Archbishop Melkhisedek of Brandenburg and Central Europe, Patriarchal Exarch for Central Europe, attended the moleben and then delivered an address of greetings to the members of the delegation.

In the evening, the delegates met representa-

tives of the clergy and laity of the Evangelical parishes in Potsdam.

In Wittenberg, the delegation visited the places associated with the life of Martin Luther, and learned about the religious life of the city.

The members of the delegation were introduced to ecclesiastical work carried out under modern urban conditions in Halle-Neustadt. In Erfurt, the guests attended the Evangelical Sunday service in the church of the former St. Augustine Monastery, and met teachers and students from the preachers' school.

In Eisenach, the delegation was received by youth leaders of the town's Evangelical and Catholic parishes. Bishop Werner Leich of the Evangelical Lutheran Church in Thuringia gave a dinner in honour of the guests.

In Naumburg, the delegation was accorded a warm reception at the Higher Theological School, one of the centres for the study of the Russian Orthodox Church. In the course of the meeting the rector, representatives of the teachers' corporation and students talked about the system of theological education in the GDR.

On March 11, Archbishop Melkhisedek gave a reception in honour of the delegation at the exarchate. Representatives of the Federation of the Evangelical Churches in the GDR attended.

On the 1500th Anniversary of the Birth of St. Benedict of Nursia

(480-1980)



In the English edition we present an abridged version of these materials, both Gregory Dialogos's and Benedict of Nursia's (saints of the Undivided Church) works have been translated into the European languages and are well known in the West.

* * *

"...There was a man of venerable life by name and grace Benedict (blessed) who from youth preserved purity of heart. In moral purity he was older than his years and his soul was never subject to passions of any kind.... He had no schooling, but was a man of wisdom.... Free from temptation, he rightly became a teacher of virtue for others.... The ancient Enemy dared not rule his thoughts but rather was whipped himself.... Benedict possessed the Spirit of God, Who, by the grace of the accomplished Redemption, filled the hearts of all the chosen ones.... This holy man, while still living in the corruptible flesh, was able to save souls destined for another, invisible judgement..." (*Sobesedovanie o zhizni italiiskikh ottsev i o bessmertii dus* [Discussions on the Life of the Italian Fathers and the Immortality of the Soul]. "The Holy Father St. Gregory Dialogos, Bishop of Rome", Kazan, 1858).

* * *

March 14 (27) of 1980 marked the 1500th anniversary of the birth of St. Benedict of Nursia (†543). The Russian edition of the May 1980 issue of the journal presented extensive material on St. Benedict. This material consists of a selection of statements about him made by St. Gregory Dialogos, Bishop of Rome, who lived somewhat later (†604). Aside from Gregory Dialogos's description, extracts are given from the Rule of St. Benedict.

The Monte Cassino Monastery built by St. Benedict was once the center of theological education of the Western Church. In this cloister St. Benedict wrote his Rule based on the experience of the Eastern Desert Fathers and the *Institutes* of St. John Cassian the Roman (feast day—February 29). The Rule of St. Benedict is divided into chapters, one for each of the virtues.

Abridged in the English edition. — Ed.

“...Let us prepare our hearts and
 dies to do all in our power to obey
 the commandments. Our human nature
 is too weak to accomplish this, so let
 us call upon the Lord; may He bless
 us and send us the aid of His Divine
 grace.

On Obedience

“...Immediate obedience is our first
 and foremost humble task. It is char-
 acteristic of those who consider noth-
 ing more sacred before Christ, and for
 the sake of the holy service to which
 they have dedicated themselves, out of
 fear of Gehenna, for the glory of Eter-
 nal Life. . . .

On Silence

“...Because of the merits of silence,
 even perfect disciples should rarely be
 given permission to speak, even about
 holy, good and edifying subjects. . . .

On Humility

“...Having passed all the degrees of
 humility, a monk reaches a state
 of Divine Love which casts out fear;
 by virtue of this everything which he
 observed in the past with difficulty
 and with fear he now begins to observe
 with no difficulty whatsoever, natur-
 ally, not out of fear of Gehenna, but
 out of love for Christ and from taking
 delight in the virtues....

On Zeal

“...Monks must manifest zeal with
 the warmest love, reach the limits of
 their abilities to honour one another,
 be tolerant towards one another's
 physical and spiritual weaknesses,
 surpass one another in obedience, do
 what is good for others ahead of what
 is good for themselves, show mutual
 love for one another, fear God, love their
 abbot sincerely and with humility and
 prefer nothing to Christ, Who will lead
 all of us to Eternal Life.



the mountains and the valley in Italy, where St. Benedict of Nursia committed his ascetic feast

The Frescoes by St. Andrei Rublyov in the Cathedral of the Dormition in Zvenigorod

In Zvenigorod, on the high steep bank of Moskva River, there rises the fine silhouette of the Cathedral of the Dormition, one of the few remaining monuments of early Moscow white-stone architecture. The cathedral was constructed in about 1400 at the expense of Prince Yuriy Dimitrievich of Zvenigorod, the son of Dimitriy Ioannovich Donskoi. The cathedral was built to commemorate the successful campaign of 1395 in the Volga region against the Mongol-Tatars, whose savage raids were causing ruin. The troops of Grand Duke Vasilii I Dimitrievich, led by Yuriy of Zvenigorod, captured the towns of Bolgary Velikie, Kremenchug, Zhukotin and Kazan. This consolidated the achievements of the victory at Kulikovo in 1380. The Muscovite army returned with a rich booty. Prince Yuriy used these resources to fortify his princely residence as a powerful fortress on the old Smolensk road en route to restive Lithuania: stone churches were built at Gorodok and in the Monastery of St. Savva Storozhevsky¹.

Later, after the death of Vasilii Dimitrievich in 1424, Yuriy Dimitrievich claimed his rights to the grand-ducal throne, disregarding the hereditary rights of his infant nephew Vasilii II Vasilievich. Yuriy seized the throne two months before his own death in 1434, after which Vasilii II again occupied the throne. Many years of internecine war, carried on in the following years by the sons of Yuriy of Zvenigorod, Vasilii Kosoi and Dmitriy Shemyaka, failed to halt the process of formation of a unified and centralized Russian state under the supremacy of Moscow: this was considered to have been completed by the great-grandson of Dimitriy Donskoi, Ioann III Vasilievich.

The Zvenigorod cathedral was dedicated to the Dormition of the Holy Mother of God, while the Church of St. Savva Monastery—to the Nativity of the Blessed Virgin. It was from Vladimir and Kiev that Moscow inherited a particular veneration of the Mother of God, a veneration which Kiev had inherited from the Vlachernae Church of the Mother of God in Constantinople. In the 14th century the Cathedral of the Dormition in Moscow became the seat of the Russian Church. From 1395 after the translation of the Vladimir Icon of the Mother of God from Vladimir to Moscow and the salvation of the capital from Tamerlaine's armies, the Mother of God came to be venerated as the Patroness of Moscow.

St. Andrei Rublyov participated in the painting of the frescoes in the Cathedral of the Dormition in Zvenigorod.² Only fragments of the early paintings have survived: the Prophets on the drum of the cupola, on the sanctuary walls and on the western facade of the columns in the sanctuary. The frescoes on these columns remained hidden by the iconostasis built in the 17th century. Part of the frescoes were painted over in oils and they were described in this condition by I. M. Sneykov [2, pp. 88-97] and Archimandrite Leonid [5, pp. 107-116]. N. D. Protasov wrote a special article about them [3, pp. 26-48]. In 1918, the expedition of Academician I. E. Grabar decided to uncover the early murals. The iconostasis was sawed and taken apart and the frescoes revealed from under the paint [16, pp. 92-95]. Unfortunately the frescoes of the lower tier had suffered badly from the effects of time. The mural attracted attention by its content and high artistic value.

The overall plan of the murals in the Zvenigorod cathedral is not known because of the disappearance of each

paintings on its walls and vaults, but there is reason to believe that primary consideration was given to the Theotokos cycle. At the same time, the murals present problems directly connected with the life of the Russian state and the Russian Church and their inter-relationships.

The paintings on the sanctuary columns reflect that period in the history when the interior of Russian churches was being formed, the iconostasis was only taking shape. At that time icons did not yet occupy the whole of the eastern wall, but were placed between the columns so that these remained open to view. Very great attention was paid to the subjects of the frescoes on the sanctuary columns. The paintings on the columns form a coordinated series of compositions placed symmetrically on the two columns in three tiers. In the lower part of the northern column, to the left of the Holy Doors, there is a depiction of "The Angel's Appearance to St. Pachomius the Great"; corresponding to this composition on the southern column to the right is "Conversation between St. Barlaam and Prince Joasaph, an Indian Prince". The Cross on Golgotha against a background of the walls of Jerusalem is represented in the murals of the second tier on both columns. Medallions of the Holy Martyrs Florus and Laurus crown the third tier.

What do the frescoes relate?

To the right of the Holy Doors is the fresco "Conversation between St. Barlaam and Prince Joasaph" (illus. 10), which is taken from a *Life* known throughout all Christendom [7]. One episode from this *Life* is the story of how St. Barlaam penetrated the king's palace disguised as a merchant bearing jewels and convinced Prince Joasaph not to be tempted by worldly riches, and he revealed to him the profundity of Christian teaching. When he became king, St. Joasaph converted his nation to Christianity and then retired to the wilderness to be with St. Barlaam. The fresco reproduces the conversation of the saints. They are facing each other, both in monastic habits; Prince Joasaph wearing a crown and St. Barlaam is holding a scroll with the inscription: "To thee, child, I impart that priceless



The Dormition Cathedral in Zvenigorod

pearl, which is Christ, in thee I see profound and fervent faith in Christ."

The portrayal of St. Barlaam and Prince Joasaph is frequently met in the 15th and 16th century art: they can be seen on the Epitaphion of the beginning of the 15th century donated by Metropolitan Fotiy (State Historical Museum); in the sanctuary paintings of 1481 in the Cathedral of the Dormition in Moscow; in the paintings in the Golden Chamber of the 16th century, and in the 17th century in many works executed by court craftsmen. Princes and members of the Grand-Ducal Family adopted the name of St. Joasaph when they took monastic vows: this was the case with the son of Dimitriy Donskoi, Ioann († 1393), and Prince Andrei of Uglich, who became St. Ioasaf of Kamensk († 1453; feast day, September 10).

The union of secular and ecclesiastical power, so eloquently expressed in the images of Sts. Barlaam and Joasaph, assumes a particular importance in the 14th and 15th centuries. The Russian Church gave her blessing to the struggle against the Mongol-Tatar yoke, a fact which raised the spiritual and patriotic enthusiasm of the people. This strengthened the Church's authority. "In the struggle against the Horde and Lithuania, and in the endeavour to uni-

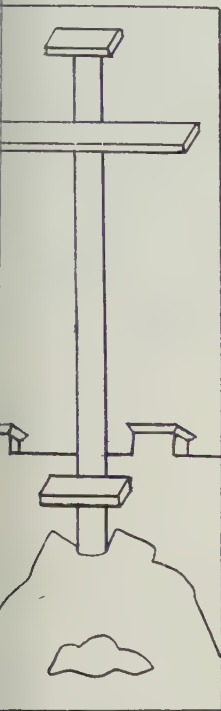
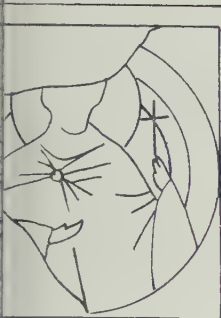
te all the Russian lands round Moscow, the power of the princes was supported not only by force of arms. A desire to strengthen the spiritual forces of the nation can be seen throughout the whole of the 14th century" [29, p. 9]. At the same time, the Church exercised her prerogatives in the person of the metropolitan to promote the power of the Grand Duke of Moscow. The Patriarch of Constantinople, failing to appreciate the situation, went so far as to reproach St. Aleksiy for "paying too much attention to politics at the expense of ecclesiastical matters" [17, p. 133]. St. Sergiy of Radonezh, whom Dimitriy Donskoi particularly loved and venerated, more than once settled the internecine differences of the princes and repeatedly assisted the grand duke in strengthening peace. Nor did the Church stand aside from that turning-point in Russian history, the Battle of Kulikovo, which laid the foundation of liberation from the Mongol-Tatar yoke.

A chronicler tells of this event, which demanded the efforts of all the spiritual and material forces of the Russian people, and he tells also of the miracle which came about "with the help of God and the Most Pure Mother of God, of St. Petr the Metropolitan and Miracle Worker, of St. Sergiy the Miracle Worker, and by the prayers of all the saints,... Grand Duke Dimitriy Ioannovich with all the Russian princes did disgrace and expel the proud Khan Mamai and his horde with all their might did do the infidel to death" [22, p. 46]. The chronicle particularly stresses such circumstances as the arrival of Dimitriy Donskoi at the Trinity Monastery before his march to the banks of the Don and the Nepryadva. Having assembled his regiments, the grand duke "wished ... to go to the Monastery of the Life-Giving Trinity to see the venerable Hegumen Sergiy ... and he did come to the monastery on the eighteenth day of August on the Feast of the Holy Martyrs Sts. Florus and Laurus".³ Grand Duke Dimitriy Donskoi asked St. Sergiy for two stalwart monks who were versed in military matters, Schemamonks Aleksandr Peresvet and Andrei Oslabya. St. Sergiy gave his blessing to his monks to take up

arms and, blessing Dimitriy Donskoi, he said: "The Lord will be your Helper and Protector and will vanquish and depose your foes and will bring you glory." On his return to Moscow, Dimitriy Ioannovich paid homage at the tomb of Metropolitan Aleksiy of Moscow and only then did he "leave the church and mount his horse" [22, p. 52-53]. St. Sergiy's prophecy came true: the battle, in which the fate of the Russian people was decided, ended in a glorious victory for the Russian forces. Both monks died as heroes and were buried with honour in the Moscow Monastery of St. Simon.

St. Kirill of Beloe Ozero also enjoyed great spiritual and moral authority. He addressed a homily to Grand Duke Vasiliy Dimitrievich himself: "If the oarsman should err, he will occasion little harm to the voyagers; if the helmsman should err, then he will occasion the ruin of the whole craft; thus if one of the boyars should trespass, he will do harm unto himself alone, but if the grand duke himself should trespass, then he will occasion harm to all the people" [19, p. 597].

The relations between Prince Yuriy Dimitrievich and St. Savva of Zvenigorod also serve as an example of unity, as can be seen in the *Life of St. Savva Storozhevsky* (of Zvenigorod) compiled in the 16th century on the instruction of Metropolitan Makariy by Markell, monk of the St. Savva Monastery. St. Savva was distinguished in the Trinity Monastery by his spiritual qualities and an earnest pupil of his hegumen St. Sergiy, and he was made "confessor to all". When Grand Duke Dimitriy Donskoi decided to build a monastery on the Dubenka River to commemorate the victory at Kulikovo, St. Sergiy himself founded it and installed his humble monk Savva as hegumen, "seeing his life of salvation and his honest nature and gentle disposition" [11, p. 70]. Subsequently, Prince Yuriy Dimitrievich of Zvenigorod prevailed upon St. Savva to move to Zvenigorod and found a new monastery there. In the *Life of St. Savva* there is a special chapter "On the Victory of Prince Georgiy (Yuriy)", which tells how Prince Yuriy before his campaign of 1395, came to St. Savva's cloister and asked the saint



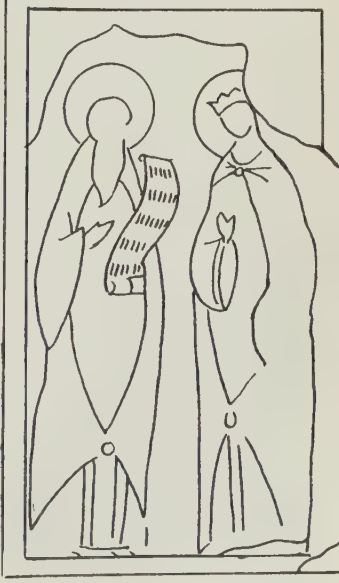
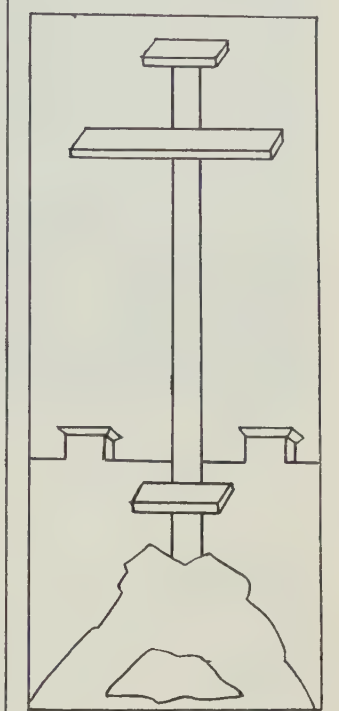
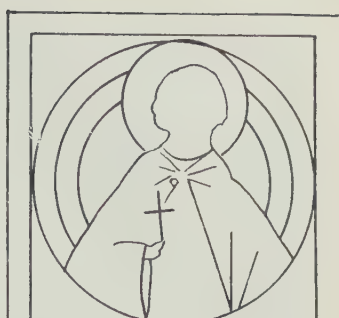
to pray for him "and give him strength to overcome his enemies". St. Savva blessed Prince Yuriy and foretold his victory. When the prince returned home "with great victory and glory", he visited St. Savva's cloister and thanked him.

Throughout his whole life Yuriy of Zvenigorod maintained a close connection with the Trinity cloister, where at the time of Hegumen St. Nikon (†1427) there was erected at his expense the stone Cathedral of the Trinity over the grave of Abba St. Sergiy, the Hegumen of Radonezh.

In the painting, "Conversation between St. Barlaam and Prince Joasaph", the ideal of the spiritual unity of the starets and the novice, so close to Andrei Rublyov's heart, found its expression in the sincere discussion of the starets "of gentle disposition", adorned with "honourable grey hair", with the respectful prince. The image also expresses the union of spiritual and temporal power.

On the northern column of the sanctuary there is the fresco "The Angel's Appearance to St. Pachomius the Great" (illus. 1), which corresponds to the fresco "Conversation between St. Barlaam and Prince Joasaph". St. Pachomius the Great is venerated in the Church as the founder, after a special revelation from God, of the cenobitic monasteries. In the fresco the Angel appears to St. Pachomius holding a charter which prescribes the fulfilment of God's ordination. St. Pachomius is standing in threadbare clothes, with his arms, bare from the elbows, folded across his chest, listening with humility to the messenger from Heaven. The appearance of this subject from eastern monasticism in the murals of a

Illust. 1.



Illust. 2.

court church is not accidental. Apparently the Feast of St. Pachomius the Great (May 15) fell on one of the significant dates in the life of Yuriy Dimitrievich. But the principal reason why this subject came to the attention of those involved in working out the original theme of the paintings (and apart from Prince Yuriy, these were undoubtedly Sts. Savva and Andrei Rublyov) was because it was closely weaved into the canvas of the socio-political and spiritual life of the Russ of that time. St. Sergiy of Radonezh was destined to repeat the feat of St. Pachomius the Great in the conditions of Russian Church life. St. Sergiy's life was distinguished by exceptional modesty: he was not ashamed to wear old clothes and "well-patched" habits, and he trained the brothers of the monastery to a life of work. In his cloister, the monks did all the work of a peasant, and in addition they copied books and painted icons [3, 9, 10]. It is known from the *Life of St. Sergiy* that his attempts to make the monastery cenobitic at first met with protest from the brotherhood, and he was obliged to leave the monastery. Subsequently, the Patriarch of Constantinople supported St. Sergiy and sent an envoy to him from Constantinople with gifts: a cross, a *paraman*, a schema and a letter urging him to found a cenobitic monastery. The organization of cenobitic monasteries constituted the basis of Orthodox Church life.

The representation of the saints on the sanctuary partition as a model of moral asceticism is also known in other churches of the 15th and 16th centuries: in the Cathedral of the Nativity of the Blessed Virgin in the Monastery of St. Savva Storozhevsky, where St. Antony the Great, St. Paul of Thebas, St. Onuphrius the Great and St. Arsenios the Great are represented [21, pp. 75-82]; in the Cathedral of the Dormition in Moscow, where among the saints of the Universal Church are depicted Sts. Antony and Feodosiy of the Caves, Sts. Sergiy and Nikon of Radonezh and St. Savva Storozhevsky.

The composition "The Angel's Appearance to St. Pachomius the Great" has a tradition. It can be found also in the Serbian paintings and on Athos,

in churches in Novgorod and in Moscow [18, pp. 8-9; 27, p. 208]. A notable feature of the fresco is that the Angel is not robed in the black schema but in a habit and wearing a kukol; the habit is as if woven out of light air: its original colour was bright and transparent, shot through with numerous greenish yellows and light blue. The solemn figure of the Angel has a thoughtful, tender face, like a child. St. Pachomius' face is tender with a feeling of great kindness.

Both frescoes are crowned with triumphal crosses, symbols of victory and the Tree of Eternal Life. Depictions of the cross on sanctuary columns can also be found in the Cathedral of the Nativity of the Blessed Virgin in the Monastery of St. Antony the Roman in Novgorod (1130), and in the Cathedral of the Dormition in Vladimir (second half of the 12th century).

The subject of the paintings was undoubtedly well understood by the people of that time. It is a characteristic of the Russian Church to turn to works which solve the most complicated problems of spiritual life, problems which are profoundly linked with events in the history of the Motherland. Already in the 11th century great attention was given to the disclosure of the symbolic meaning of texts by Metropolitan Ilarion of Kiev, in his "Homily on Law and Grace". The following famous words belong to Metropolitan Kliment Smoltyatich (12th century). "What are Jacob and his two wives, Leah and Rachel, to me if they are understood literally and the spiritual meaning is not discovered"; and the author illustrates his idea with the interpretation that the weak-sighted Leah under her veil signifies the faithless Israelites, and Rachel the heathen believers [8, p. 94]. The interpretation of questions of contemporary life through Old and New Testament prototypes and symbols was to a even greater extent characteristic of the 14th century.

The composition of the paintings on the sanctuary columns in the cathedral in Zvenigorod is topped by representations of the Holy Martyrs Sts. Florus and Lauras. The half-length portraits of the saints are surrounded by colourful haloes. The Feast of the Mar-



The bottom fresco of the sanctuary northern column "The Angel's Appearance to St. Pachomius the Great"



The bottom fresco of the sanctuary southern column "Sts. Barlaam and Joasaph, an Indian Prince".

rs Florus and Laurus is celebrated by the Orthodox Church on August 18, the third day after the Feast of the Dormition, which is the patronal feast of the Cathedral in Zvenigorod.

The veneration of the Holy Martyrs Sts. Florus and Laurus is not marked by any special features in the Byzantine Church, whereas the saints are venerated by the Slavonic peoples as the patron saints of horsebreeding: the horse was of primary importance for agriculture and for war. The *Life of Sts. Florus and Laurus* tells that they were inhabitants of Illyria and were masterasons and builders. They were commissioned to build a temple to pagan gods, but Sts. Florus and Laurus destroyed the idols and consecrated the temple as a Christian church; as a result they were executed. The relics of the saints were subsequently translated to Constantinople where they were seen by Russian pilgrims of the 12th-14th centuries. According to an oral tradition kept alive in the Novgorod area, the veneration of the holy relics of Sts. Flo-

rus and Laurus the Martyrs prevented the loss of cattle [13, p. 94]. Sts. Florus and Laurus were venerated throughout the whole of Russia—in the centre, in the Novgorod region and in the North. In the Kremlin in Moscow, which was built by Dimitriy Donskoi, there stood the Florus Gates, named after the church over the gates which was consecrated in honour of the Holy Martyrs Sts. Florus and Laurus.

Reference was made above to the fact that it was precisely on August 18, the Feast of Sts. Florus and Laurus the Martyrs, that Dimitriy Donskoi received the blessing of St. Sergiy. Apparently the choice of date was already then not accidental: after the victory of Dimitriy Donskoi at Kulikovo, this date remained firmly in the memory of the Russian people. The events of those significant years were again weighed and thought over by their contemporaries and their successors and were reassessed. All the circumstances of the victory acquired a special meaning and significance. That is why in the painting of the Cathedral

of the Dormition, executed twenty years after the Battle of Kulikovo and shortly after the victory on the Volga, such defenders of the Russian land as the Holy Martyrs Florus and Luras were presented for view to worshippers.

With the historic victory at Kulikovo the veneration of the Holy Martyrs Florus and Luras particularly increased in the Russian Church. This was evident from the creation of a particular version of the icon "The Miracle of Florus and Luras" in which the Archangel Michael is handing over to Florus and Luras horses saddled for battle. One of the best examples of this iconography, together with other subjects arranged in a well thought-out hierarchal order, is the early 15th century icon "The Miracle of Florus and Luras" in the collection of the Russian State Museum. The icon comes from the village of Tipinitsy in Karelia, but it was unquestionably painted in Novgorod and is the work of an outstanding artist. In the lower part of the icon, with a herd at their feet, are the figures of Sts. Blasius and Spyridon, the patron saints of peasants and cattle-breeders. On the second tier there is a remarkably executed scene depicting the pasturage of horses by the three Greek herdsmen—the Martyrs, St. Speusypp ("fleet horse"), St. Eleusypp ("rider") and St. Meleusypp ("tending horses"); their common feast day is January 16. The third tier contains the subject of the handing over by the Archangel Michael of prancing war-horses with dress saddles to the Holy Martyrs Sts. Florus and Luras. The acts of the saints are carried out on the instructions of the Archangel Michael, patron saint of the grand dukes of Moscow.

Subsequently, various renderings of this version of the icon became widespread throughout Russ, particularly in the North of Karelia where the defence of the state frontiers was frequently achieved by peasant forces. Not without reason was one of the great victories over the Swedes, at Olonets in 1613, celebrated by the construction in the outskirts of Megrega of a church dedicated to the Holy Martyrs Sts. Florus and Luras [25, pp. 114-117]. From this church comes the icon "Florus and

Luras in Life" and there was another famous icon with medallions showing scenes from the *Life* of the saints in the chapel at the village of Ustjandom in Zaonezhye. Undoubtedly icons with scenes from the *Life* of the Holy Martyrs Sts. Florus and Luras were widespread in early times, but they have survived only in the North.

In the image of the Holy Martyrs Sts. Florus and Luras, who were architects by profession, Prince Yuriy Dimitrievich also expressed his reverence for the patrons of church builders: and the builder of three stone churches, this was close to his heart.⁴

In the image of St. Luras the Martyr the artist has convincingly conveyed the state of a man treading the path of testing his spiritual powers, examining the depths of his soul with the greatest severity and preparing himself for moral feats. Until this depiction of St. Luras the Martyr, it is scarcely possible to find in Russian art another example of such a striking penetration into the psychology of man, of the ability to convey a deep spiritual conviction, and an exacting attitude to oneself and others. In its internal proportion and its masterful portrayal, the image of St. Luras the Martyr is close to the works of St. Andrei Rublyov. It is only possible to find in it the remotest Byzantine influence, which shows through in the purity of the icon style and the confident construction of the forms. By its characteristics make it typically Russian, typically Rublyov. The narrow lengthened face of St. Luras the Martyr, with its delicate nose and small tightly pursed lips, has a spiritual quality, his head outlined by an even semicircle over a luxuriant shock of hair corresponding harmoniously with the nimbus and the iridescent spheres of the haloes. The blue eyes, the thin graceful hands, the flowing outline enveloping the whole figure, all this is familiar to us from other works by the great master icon-painter, St. Andrei Rublyov.⁵

"The frescoes of the cathedral at Gorodok are executed with the confidence and mastery and elegance characteristic of St. Andrei Rublyov, with his peculiar ability of revealing through exterior charm the beauty of the innermost world



Part of the upper fresco of the sanctuary southern column — St. Lauras the Martyr

an," notes the fresco expert V. G. Bryusova [26, p. 120]. The lyricism of the character of the images, the harmonious colouring, uniting clear and rich tones, the striking connection with architectural forms, all this is familiar to us from the paintings in the Cathedral of the Dormition in Vladimir which St. Andrei Rublyov and Daniil Cherny executed in 1408. St. Andrei Rublyov had the ability to create images of great artistic persuasiveness and the icon-painter possessed complete mastery of the construction of plastic forms, but in the images he created, the corporeal principle is subordinate to the spiritual nature.

In the works of St. Andrei Rublyov the feelings of Faith, Hope and Love ring out loudly, those feelings which were for too long repressed in the years of national disaster, but which were strengthened thanks to the victories of Russian arms and to the asceticism of St. Sergiy of Radonezh and his followers and pupils. It was thanks to this that Russian art of that age

reflects so deeply the enormous significance for the historical fortunes of the people of the illustrious Battle of Kulikovo. The beauty of this art will always be of true value to all humanity.

NOTES

1. For the history of Zvenigorod in the 14th and 15th centuries see: [1, pp. 95, 126, 140-154; 18; 29; 26].

2. No written evidence of St. Andrei Rublyov's participation in the painting of the Zvenigorod cathedral is extant, yet in the unanimous view of experts his participation in the painting of the cathedral cannot be called into question, since the lettering and style of the painting of the frescoes completely accords with the art of St. Andrei Rublyov. On this see: [16, pp. 92-95; 18, pp. 14-15; 27, pp. 118-120; 23, pp. 14-15, 109; 24, pp. 35-36].

3. This fact was first noted by V. G. Bryusova [18, pp. 6-7].

4. For a detailed description of the frescoes see V. G. Bryusova [18], and also [15, pp. 26-48; 16, pp. 92-95].

5. Written evidence from the 18th century confirms that St. Andrei Rublyov worked at Zvenigorod [20, p. 93].

SOURCE MATERIAL

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VASILIIY SMIRNOV

DIVINE LITURGY

"The Holy Things Unto Them That Are Holy"

"Peace be with you all", the priest blesses the congregation after the Lord's Prayer has been sung. "And with thy spirit", the choir responds. The deacon intones: "Bow your heads to the Lord". The priest secretly reads a prayer. In the Liturgy of St. John Chrysostom the prayer is as follows: "We give thanks unto Thee, the invisible God (1 Tim. 1. 17) Who hast in Thy measureless might fashioned all things, and in the multitude of Thy mercies brought all into being from nothing (Wisd. Sol. 1. 14). Do Thou look down from Heaven, O Master (Ps. 80. 14), upon them that have bowed down their heads unto Thee: for they bow not before flesh and blood, but unto Thee, Who art dreadful, O God. Do Thou therefore, O Master, make smooth the way which lieth before us unto us all for our good (Rom. 8. 28), according as each one hath need: sail with the wayfaring, fare with the wayfarers, heal the sick, physician of our souls and bodies."

In the Liturgy of St. Basil the Great the prayer is: "O Lord and Master, Father of bounties, God of all consolation (2 Cor. 1. 3), bless, hallow, guard, strengthen and stablish them that have bowed down their heads unto Thee: from every evil work do Thou withdraw them (2 Tim. 2. 18), in every good work give them partake (Col. 1. 10), and count them worthy to partake without condemnation of these Thy life-giving and most pure mysteries, unto the remission of sins (Mt. 26. 28) and the participation of the Holy Spirit (2 Cor. 13. 14)."

In both liturgies this prayer ends with the ephonesis: "Through the bountiful grace and love towards mankind of Thine Only-Begotten Son, with Whom Thou art blessed, together with Thy most holy and gracious and life-giving Spirit, now and for ever and world without end." The choir sings slowly: "Amen." In the meantime, the priest reads a secret prayer before the offering of the Holy Lamb. It is the same in both the Liturgies: "Give heed, O Lord (Dan. 9. 19) Jesus Christ, our God, from Thy holy habitation (1 Kgs. 8. 39), and from the glorious throne of Thy Kingdom come forth to hallow us, O Thou Who sittest on high with the Father,

and here art invisibly present with us: and vouchsafe by Thine own mighty hand (Deut. 9. 26) to impart unto us of Thy most precious Body and Blood, and by us unto all the people."

As this prayer is read, the deacon, standing on the solea before the Holy Doors, girds his orarion crosswise. (In practice, this is usually done while the Lord's Prayer is being sung.)

After the prayer, the officiant, standing before the altar, and the deacon, standing before the Holy Doors, bow three times and quietly say the prayer: "O Lord, cleanse me a sinner and have mercy upon me." The deacon intones: "Let us give heed." The priest draws the curtain of the Holy Doors and, holding the Holy Lamb with the tips of the fingers of both hands, lifts it slightly above the discus and says aloud: "The Holy Things unto them that are holy."¹ The choir responds: "One is holy, one, Jesus Christ, is Lord, to the glory of God the Father, Amen."

Having made the Sign of the Cross and bowed, the deacon enters the sanctuary. A lighted candle is placed on the solea before the Holy Doors.

According to the Blessed Simeon the Archbishop of Thessalonica, the crosswise girding of the deacon's orarion signifies that he adorns himself with the orarion as with a pair of Angels' wings, covering himself with reverence and humility during Holy Communion in imitation of the Angels.²

The similarity between the deacon's service and that of the Angels is also indicated by the custom in the Early Church of depicting the words 'Holy, Holy, Holy', with which the Angelic Orders serve at the Throne of God, on the deacon's orarion. Angels are also depicted on icons as garbed in sticharia and girded with the orarion crosswise. Eyewitness accounts from God's holy men who saw the Holy Angels also speak of this (see, for instance, "The Letters of Metropolitan Innokentiy of Moscow and Kolomna, 1828-1855." Collected by I. Barsuk, St. Petersburg, 1897, Bk. 1, pp. 1-9).

When the Holy Lamb is elevated with the ephonesis: "The Holy Things to them that are

holy", the Sign of the Cross should not be made with the Lamb over the discus³.

The ecphonesis: "The Holy Things unto them that are holy" reminds the participants in the Lord's Supper before receiving the Holy Gifts of the need for spiritual purity and holiness. Professing the unity and holiness of God and summoning the communicants to holiness is a very early custom. In the *Didache* (*The Teaching of the Twelve Apostles*), we read: If any be holy approach, but he who is not holy repent" (Chap. 10. 6). *The Apostolic Constitutions* (Bk. VIII) contains a formula almost identical to that found in the Liturgy of St. John Chrysostom: "One is holy, one, Jesus Christ, is Lord, to the glory of God the Father (Phil. 2. 11), blessed for ever and ever, Amen! Glory to God in the highest and on earth peace, good will toward men. Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. God is the Lord and has appeared to us. Hosanna in the highest (Mt. 21. 9; Ps. 118. 27)⁴. This confession has also entered the Great Doxology: "Thou art one holy, Thou art one Lord, Jesus Christ, to the glory of God the Father."

On the subject of the elevation of the Lamb, the Blessed Nicholas Cabasilas the Archbishop of Thessalonica, writes: The priest intones "The Holy Things to them that are holy" as if to say: this is the Bread of Life which you see, hasten to partake of it. But not all, only those who are holy. Only the holy are allowed to approach the Holy Things. By those who are holy it is meant not only those who are perfect in the virtues, but also those who yearn for perfection, although they have not yet attained it. This does not prevent them from being sanctified through the partaking of the Holy Communion and becoming holy". The choir's response: "One is holy, one, Jesus Christ, is Lord..." is explained by Archbishop Nicholas Cabasilas thus: "No one receives sanctification from himself, for this is not a matter of human virtue, but from Him (Christ) and through Him"⁵.

When the priest intones, "The Holy Things to them that are holy", he not only summons the faithful to realize and verify their moral readiness, he also summons them to unite with the One and Holy Church. Communicating is union with the mystical Body of the Church. In

the Eucharist, the faithful are united with the Head—Christ, in one Body—the Holy Church. As He, the Head of the Church, is holy, so is His Body—the Church—holy, and it sanctifies the members of the Body. It was therefore believed in the Early Church that he who had not participated in the celebration of the Eucharist without good reason and had not received Holy Communion three Sundays in succession had excommunicated himself from the Body of the Church⁶.

The unity of the Church can be seen in the unity of the Church organization, the unity of the episcopate, and the Church's administrative disciplinary structure. This is a canonical, juridical unity. It was defended and substantiated by St. Cyprian the Bishop of Carthage. Another foundation of Church unity—as defended by Tertullian—is the unity of Apostolic Tradition. This is a doctrinal unity. But the unity of the Church can be seen, first and foremost, in the unity of Church Sacraments and in her Eucharistic structure. Participation in the Church's Eucharistic life is a living, not doctrinal confession of one's link and unity with the Church⁷.

NOTES

¹ On Sundays during Lent, when the Holy Lambs are prepared for the Liturgy of the Presanctified Gifts, as "The Holy Things unto them that are holy" is intoned, the priest elevates the prepared Lambs simultaneously.

² The Writings of the Blessed Simeon the Archbishop of Thessalonica. From the book "Writings of the Holy Fathers and Teachers of the Church on the Interpretation of Orthodox Liturgy", Petersburg, 1857, Vol. III, p. 19.

³ In the Archieraticon it says this about the elevation of the Lamb: "The Sign of the Cross shall not be made with it" (The Liturgy of St. John Chrysostom).

⁴ Collection of Early Liturgies. Liturgy of the Apostolic Constitutions, St. Petersburg, 1874. Fifth edition, p. 133.

⁵ Nicholas Cabasilas the Archbishop of Thessalonica, **Explication of Divine Liturgy**. From the book "Writings of the Holy Fathers and Teachers of the Church on the Interpretation of Orthodox Liturgy", St. Petersburg, 1857, Vol. III, pp. 381-388.

⁶ Rule 80 of the Sixth Ecumenical Council.

⁷ Archimandrite Prof. Kiprian, **The Eucharist**, Paris, 1947, pp. 303-304.

Archpriest ALEKSANDR SLOZHENIKOV



OUR ORTHODOXY (Naše Pravoslavi)

The information brochure **Our Orthodoxy** (Prague, 1978, 88 pp.) published by the Metropolitan Council of the Czechoslovak Orthodox Church tells us about the Orthodox Faith and life of the Orthodox Church in Czechoslovakia. It consists of two sections.

The first, entitled: "The Church from Within", divided into three chapters, each of which reflects a certain aspect of the life of the Orthodox Christians in Czechoslovakia.

The main idea in the first chapter, "What We Believe In", is that it is characteristic of Orthodoxy to combine personal piety with the dogmas of Faith—the dogmata. A considerable part of the chapter is devoted to the explanation of the Niceno-Constantinopolitan Creed. The second chapter, "How We Pray", contains thoughts on prayer and its meaning for the spiritual life of a Christian, it also explains the main services of the Orthodox Church, especially, the Divine Liturgy, Vespers and Matins. The significance of the Jesus Prayer is stressed, it serves as a star for the Christian in achieving spiritual life. The third chapter in the first part of the brochure "The Sacraments of the Church" speaks of the Holy Sacraments through which the Christian enters the Church and renews his union with her.

The second section entitled: "The Church from Without" deals with the external life of the faith—in the Church. It consists of two chapters. The first, "From the Origins to the Present Day", speaks of the beginning of the Christian Church and the main events in the ecclesiastical history. At the end, it tells us about the modern structure of the Orthodox Church in the world and describes the Local Orthodox Churches in existence.

The final chapter "Czechoslovak Orthodoxy" would be of great interest to readers abroad. The history of Christianity in Czechoslovakia is traced from its very beginning, the days of the Slavonic Sts. Cyril and Methodius Equal to the Apostles up to the days of the revival of Orthodoxy in the Czech land by the Bishop-Martyr Gorazd. A great deal is said about the spiritual bonds existing between Czechoslovak Christians and Orthodoxy in the Middle Ages and in particular their contacts with Mount Athos and the Lavra of St. Pechery Lavra. The book gives a detailed history of the Czech Reformation, the founding of the Hussite Church and her attempts to come into closer contact with the Christian East. Tradition of this can be found in the Hymnbook of this Church, which contains several Orthodox liturgical hymns.

The history of Orthodoxy in Czechoslovakia traces the days of Sts. Cyril and Methodius co-

vers several centuries. An Orthodox community appeared in the country soon after Kiev Rus was baptized; the community was composed of Slovaks and Ruthenians. In the 17th century it became part of the Mukachevo Diocese.

The brochure describes the founding of the Czech Orthodox community centre in 1870s, in Prague.

After the emergence of the independent Czechoslovak state, Orthodoxy received better conditions for its development. The brochure speaks of the outstanding leaders in the Czechoslovak Orthodox Church of that period, among whom Bishop Gorazd († 1942) is given prominence; he suffered martyrdom in the struggle with fascism during World War II.

The postwar development of the Czechoslovak Orthodox Church is closely linked with the Moscow Patriarchate as it has been under its jurisdiction since 1946. In 1951, the Czechoslovak Orthodox Church was granted autocephaly by the Moscow Patriarchate, however, her spiritual ties with the Russian Orthodox Church were neither broken nor weakened.

The chapter closes with a description of the structure of the Orthodox Church in Czechoslovakia today.

The brochure contains a brief résumé in Czech, English and Russian, as well as a short list of the theological literature recommended to readers who would like to get a better knowledge of Orthodox doctrine and its life, among them are the following two works by Bishop Gorazd: "The Orthodox Catechism" (Prague, 1950) and "Collection of Prayers and Liturgical Hymns of the Orthodox Church for the Layman" (Prague, 1951), there are also works by theologians of the Czechoslovak Orthodox Church—Archpriest Georgiy Novak and Archpriest Bogumir Aleš, the book by His Holiness Patriarch Sergiy **On Salvation** (Prešov, 1956. Translated by Archpriest Radivoj Jakovlevič) and selected works by His Holiness Patriarch Aleksiy.

The brochure has illustrations of icons and churches, as well as pictures of Church life in Czechoslovakia.

P.

Marian Filipiak, BIBLIA O CZLOWIEKU (The Bible on Man)

Lublin, 1979, 292 pp.

The scholarly society of the Lublin Catholic University recently issued a three-part monograph by Marian Filipiak on the biblical anthropology of the Old Testament. The first part, "The Structure of Man's Life", analyzes the characteristic features of biblical anthropological

thought, the biblical anthropological terminology, reflecting the Old Testament conception of human nature and finally a description of man's creation, with an attempt to interpret the Divine idea of man, his attributes and calling.

The second part, "Man and His Activities", is intended to show man working towards his destiny, guided by wisdom and embattled by the various circumstances of his existence. Sub-sections discuss his deeds, his living conditions and life after death.

Under such headings as "Man and Woman", "Parents and Children", and "The Individual and Society", the final section, "Man in the Light of His Inter-Relationships", focuses on the Scriptural data on man vis-à-vis his fellow man, in both the personal and the societal aspects.

In his foreword, the author declares: "It would be an exaggeration to speak of 'biblical anthropology' in the literal sense, inasmuch as the Bible does not offer an integral, systematized information about man. Indeed, one can hardly expect to find such information in a book compiled over many centuries, composed of many varying traditions and, in the final analysis, written by many authors."

Nonetheless, Filipiak's attempt to systematize the anthropological data in the Old Testament is of interest to both the theologian and the lay reader.

The book is attractively designed, and includes a relevant bibliography.

I. P.

"Izvestia", Vol. I

Sofia, 1978, 492 pp.

The Synodal Publishers of the Bulgarian Church have published the first volume of the anthology *Izvestia*. With this volume the Bulgarian Orthodox Church begins a new periodical publication concerned with theological, ecumenical and ecclesio-social topics. It is being prepared jointly by the researchers of the Institute for Church History and Archives of the Bulgarian Patriarchate and the Central Ecclesio-Historical and Archaeological Museum.

The first and largest part of the anthology (450 pp.) contains researches and articles by noted, contemporary Bulgarian scholars. The volume opens with an article by Prof. T. Sabev, the famous Bulgarian theologian and writer of Church history, Director of the Institute for

Church History and Archives. It covers goals and tasks of the institute, founded in on the initiative of His Holiness Patriarch of Bulgaria. This is followed by an article by Prof. V. Pandursky on the activities of the Central Ecclesio-Historical and Archaeological Museum. Another article by Prof. T. Sabev is dedicated to the development of Church historiography in the First Bulgarian Empire. In Dr. I. Duichev tells of the activities of the Church in helping to maintain the Bulgarian nation during the early period of the Ottoman rule. Art critic T. Matakieva examines the image of the heavenly patron of the Bulgarian Church, St. Ioann of Rila in Bulgarian art.

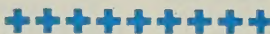
A significant portion of the material made up the anthology is connected with the recently celebrated 100th anniversary of the liberation from Ottoman domination, a great festival in the life of the Bulgarian people. This consists of extensive research by L. Kolev on the participation of the Church in the national struggle for liberation (introduction by S. Gichev). In this work the author describes in detail the contribution of individual monasteries, churches, parishes in the nation's holy struggle. The article includes many illustrations, and portraits of outstanding ecclesiastical figures of the time.

An article by P. Koledarov appears in the anthology on how the Russo-Turkish War of liberation (1877-1878) affected the Balkans. Of interest are two articles which are presented along with the researches: the first, by G. G. shev, is about Bulgarian spiritual and educational centres and the national liberation movement in the period before the Renaissance; second, by S. Doinov, covers the activities of the Bulgarian clergy during the Russo-Turkish war of the first half of the 19th century.

All of the articles and researches include a short résumé in English or French.

The second part of the anthology will acquaint the reader with the main events in the academic life of the Bulgarian Orthodox Church. Here are recent colloquiums, dedicated to the 100th anniversary of the April Uprising of 1876 and the activities of St. Ioann of Rila, are discussed. There is an announcement concerning the Second Congress of the Orthodox Higher Theological Schools, which convened in Penteli Monastery in Greece in 1976. There is news about several prominent Bulgarian theological scholars, and about their research work being done abroad.

The third part of the anthology is a bibliography of researches into theology, Church history and art, which have been published in recent years in Bulgaria and Yugoslavia.



Shuya-Smolensk Icon
Mother of God,
in the Church of
Transfiguration of the
in Shuya (Ivano-
vo Diocese).
the exterior of the
Shuya church

See p. 23



